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GŌIDILICA,

OR

NOTES ON THE GAELIC MANUSCRIPTS

PRESERVED AT

TURIN, MILAN, BERNE, LEYDEN,

THE MONASTERY OF S. PAUL, CARINTHIA, AND CAMBRIDGE,

WITH

EIGHT HYMNS FROM THE LIBER HYMNORUM,

AND

THE OLD-IRISH NOTES IN THE BOOK OF ARMAGH.

EDITED BY

W. Whitley
S. S. S. S.

Devīm vācam ajanayanta devāh.—Rv. VIII, 89, 11.

CALCUTTA :

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BY THE EDITOR.

IRISH GLOSSES.—A mediaeval Tract on Latin Declension with examples explained in Irish. To which are added the Loricæ of Gildas and the Gloss thereon and a selection of Glosses from the Book of Armagh. With a Commentary, Notes and Indices Verborum. Printed for the Irish Archaeological Society, Dublin, 1860.

Pascon Agan Arluth (the Passion of our Lord), a Middle-Cornish Poem, with a translation and notes. Transactions of the Philological Society, 1861-2.

Three Irish Glossaries—Cormac's Glossary, O'Davoren's Glossary, and a Glossary to the Calendar of Oingus the Culdee. With a Preface and Index. London: Williams and Norgate, 1862.

The Play of the Sacrament: a Middle-English Drama, with a preface and glossarial index. Berlin: Asher & Co., 1862.

Gwreans an Bys (the Creation of the World), a Cornish Mystery, with a translation and notes. London: Williams and Norgate, 1863:

The Old-Welsh Glosses and verses in the Cambridge Codex of Juvencus. *Beitraege zur vergleichenden sprachforschung*, IV. 385-483. V. 142,143.

In the press.

Féilire Oingusso Céili Dé: The Calendar of Oingus the Culdee. From the *Lebar Brecc*, with a Translation and Glossary.

P R E F A C E.

I HAVE three objects in printing this book—one, to save the contents of my transcripts of the glosses at Turin, Milan and Berne from the destruction which in this country anything solely entrusted to paper MSS. must sooner or later meet with : another, to give those excellent German philologists who, like Schleicher and Ebel, have expressed a desire for trustworthy copies of Old-Irish compositions, material on which they may work with confidence ; and, thirdly, to lay the first stone of the cairn which I hope to raise to the memory of my beloved friend and teacher, Siegfried.

W. S.

CALCUTTA, }
28th April, 1866. }

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CORRIGENDA AND ADDENDA.

P. 2. *Dele* '(=Skr. *adhama*)'. There is a mutilated gloss on one of the six leaves: .. *ib felib* (gl. de celis). Here *fel* (like *foil* .i. *tech* 'house') is from the root *vr VAR*, 'tegere,' 'circumdare.' O'Clery's *fel* .i. *olc* 'evil' is connected by prof. Bühler with Goth. *vair-siza*.

P. 5, line 9, for *praedictionis read* *prædicationis*.

P. 6, gl. 39, I think *air* begins a new sentence.

P. 6, gl. 45, for 'served up' *read* 'ended.' I think now that the *f* in *forfenar* must be an instance of *f* for *ch*.

P. 7, gl. 58, for 'is there' *read* 'was there'.

P. 8, gl. 66, perhaps *foirthiu* may be a mistake for *foilhiu*: cf. *fotha fundamentum*.

P. 10, gl. 87, *read* '*efeth ol* 'this (is) an ephod.'

P. 14, gl. 136, for 'was on' *read* 'is on.'

P. 15, note 18, for 'III' *read* 'IV.' Note 81, omit '*tacair* Z. 463 (where he translates it as a verb),'

P. 16, line 1, omit '*tacair* Z. 594:' note 169, add '*W. derchafael*, Corn. *drehevel*.'

P. 17, note 3, for 'a charm' *read* 'luck.'

P. 19, note 34, for 'to whom is not, etc.,' *read* 'who is not very little, who is not very great, of age,' or, more literally, 'of life' (*beda* for *betha*).

P. 20, line 23, for '*tra*' *read* '*tra*.'

P. 21, line 4, for 'unless' *read* 'but;' line 9, *dele* the brackets; line 15, for 'forms' *read* 'form.' I now greatly doubt whether Lottner's explanation of these 'preterites in *si*' is correct. See *infra*, p. 100, note (*p*). Add to the list of preterites in *sus*: *mórsus* Féil. June 5, *troethsus* Féil. Nov. 16, and *guidsius Senchas Mór*, p. 250, and compare the presents *dloimthus*, *filus*.

P. 27, line 2. Perhaps I should have read *arunntargar* (not *tangar*). Note 46, line 5, *read* '*immeluaidther*.'

P. 29, note 40, for 'firm' *read* 'perfect': *foirbthe*, now *foirfe*, has been wrongly compared by Pictet with Skr. *púrva*.

P. 30, l. 3, *read* 'semper.'

P. 31, note 27, *for* 'Bret' read 'Bret. ;' note 19, *for* 'men' read 'man.'

Ps. 34, 35. I would now regard the verse at fo. 115a, as a rhymed triadic strophe followed by a line of prose, and read the whole thus :

ísel fri art
tailciud fri gargg
caith la uabar (?)

cach oin dodgéna samlid bid réid ríam cach n-amréid.

P. 34, note, *togluasachta* occurs in the *scéla na hesérge* (*Lebar na huidre*) meaning 'abortives.' In the same note, *for toglúaisset* read *togluásset*.

P. 38, last line but one read 'nitat : ' last line read *cruth glan*.

P. 39, add a note (*d*) *ignae*.

P. 41. Note 24, *for* 'sweet' read 'melodious.' Since this page was printed off I have found two other copies of this poem, one in the Book of Leinster, with a curious prose preface from which it appears that the Devil recited it to St. Muling, the other in a note to Mr. Hennessey's transcript of the copy of the Féilire preserved in Laud, 610.

Here follows this preface, with the words separated and punctuated, and the wanting accents supplied :—

Fechtas dósúm oc ernaigthi inna eclais co n-acca inn óclach cuici isa tech : étach corcarda imbi 7 delb derscaigthe leis. "Maith sin, a chlérig," ar se. "Amin," ar Molling. "Cid na bennachaiseo damsá?" ar in t-óclach [204 b, 2] "Cia ataiseo?" ar Molling. "Mésse," or se, "Crist mac Dé." "Ni étar ón" ar Molling, "intan dothéiged Crist do acallam na céle ndé nípo chorcarda na rígdá dothéiged acht ir-rechtaib na tróg .i. na lobor 7 na clam nobid Crist." "In amaires mongeibe dim?" ar in t-óclach, "cia is doig latt and?" "Ba doig lim," ar Molling, "comad hé diabul dom irchóit." "Bíd ole duit in t-amaires" or in t-óclach. "Maith," ar Molling, "atá sund do chomarba soiscéla Crist, la turebáil in t-sóscéla." "Na turgab, a chlérig," or se, "is dochu is mésse immerádiseo [is mé] in fer imnedach." "Cid dia thuidced?" ar Molling. "Co tartasu do bennachtaim form." "Ní thibér," ar Molling, "ar nocho n-airle nípa ferr-de [MS. ferdde]: cid do maith duit iarum?" "Ailim len" or se, "mar no-thíastaso in dabaig mela co ro-fothraicthe intí cot étuch. Nobíad a bolud fort mani maninestá th-étach." "Cid diatá latt ón?" ar Molling. "Atá lim cenco nderna ní do bennacht-su damsá bíaid a soborthon 7 a bal form anechtair." "Nít-bía," ar Molling, "ar nís airle." "Maith" or se, "tabair lán mallachta form din." "Cid do maith duit ón?" ar Molling. "Ninsa, a

chlérig", or se, "in béil forsa targa in mallacht formsa bláid a irchoft 7 a neim it bélaib-seo." "Airg," ar Molling, "ní dlígi bennahtain." "Ropad ferr lim nod-lessaínd: cinnas dosnuilliub?" "Fognam do Dia" ar Molling. "Fé amæ!" or se, "ní rucaimsi ón." "Brodlan léigind." "Ní mó do léigend-so 7 ním-chobrathsa." "Oéni dana", ar Molling, "Ató-sa im throsud ó thosuch domain: ní ferr-de [MS. ferdde] dam." "Slechtain do dénam". ar Molling. "Foremdim tairniud form beolu (a) siar atát mo glúne." "Eirg ass", ar Molling, "ní étain do thessargain". Is and asbert in diabal

IS ór glan is nem im gréin, is lestar argait co fín,
 is angel is écna nóeb cech óen dogní toil ind ríg.
 IS én imma n-fada sás, is nói tholl (b) dia n-eslind gúas,
 is lestar fás is crand crín na déni toil in ríg thúas.
 IS cráeb chumra cona bláth, is lestar is lán do mil,
 is lia lógmar combail dogní toil maic dé do nim.
 IS cnú cháech nad bí a mmáin, is brénce brén is crand crín,
 is cráeb fiadabla cen bláth cách na déni toil in ríg.
 Dogní toil maic dé do nim, is grían étrocht im-bí sam,
 is airide dé do nim, is lestar glainide glan. IS.
 IS ech búada dar mag réid fer adcosnaid flaith dé móir (c)
 is carpat fedair (sic) fo ríg dober búaid a hallaib óir.
 IS grían gures riched nóeb fer dian budech in rí mór
 is tempul sonaide sáer, is scrín (d) nóeb conutaing ór. IS ór.
 IS altóir forn-dailter fín ima canar ílar cór
 is cailech gríanda col-lind, is findruine find, is ór. IS ór.

Luid ass tra iarsin.

P. 45 *dele πρωτ*: *pruina* seems to stand for **prusina*. Skr. r. *prush*.

P. 49, notes (i), (j) and (k) should be on p. 50.

P. 59, col. 1, *das*. This form is also found in Broccán's hymn, 35; in *macc ro-das-gaid*.

P. 70, line 2, add 'cf. Bret. *donet*, *dont*, corn. *dones*.'

P. 74, Note (a) add 'Dr. Todd's suggestion (*St. Patrick*, 363) that *su*, may be "a dialectic form of *du*, now in Welsh *duw*," is objectionable, first, because *d* in *anlaut* never becomes *s* in the Celtic or any other languages with which I am acquainted, next, because the old form of *duw* is not *du* but *duiu* (= Skr. *deva*. Cf. *duiu-tit* 'deitas' in the Juvencus gloss).'

P. 76, line 25, 'the three fifties' i. e. the 150 psalms.

(a) This sentence is unintelligible to me.

(b) MS. *notol*.

(c) MS. *máir*.

(d) MS. *iscrín*.

P. 77, line 47, for 'ordered (?)' read 'met' Note (b) add 'where *cor* = Skr. *kara* 'hand'. Note (d) add: He was St. Patrick's artificer, and Siegfried compared with his name the Skr. *takshan* 'carpenter.'

P. 79, last line but one, for 'descend on.....' read 'visit'

P. 79, note (b) should be transferred to p. 78, as it relates to *ardonroigse* in l. 31.

P. 80, line 29, for 'the King,' read '(the) Prince.'

P. 81. The metre of this hymn would be better represented thus:—

Lalála lála | lalála lála

for, as in the case of the *Félire*, each line ends with a dissyllable.

P. 89, note (p) line 1, after 'do-fo-gu' insert 'which'

P. 95, line 4, there should be an accent over the *æ* in *tæt*.

P. 100, note (p) line 8, for 6-9 read '609.'

P. 102, para. 6, line 3, add as a note to 'garden:' *lub-gort* = Corn. *luworth*, *lowarth*, Bret. *li-orz*.

P. 103, par. 11, lines 6 and 7, for 'was' read 'is.'

P. 104. note (y) add: *du-t-fid-edar* I would compare with the Goth. *vitan* 'to watch,' 'to guard.' Perhaps the Ital. *guidare*, Fr. *guider*, &c., may be of Celtic origin.

THE TURIN GLOSSES.

THE commentary, of which the following two fragments are preserved in the University Library of Turin, has been attributed to S. Jerome, and is printed in the third part of the 11th volume of Vallarsius' edition of his works. Vallarsius, however, observes in the margin—'Hi commentarii non sunt Hieronymi, tametsi non indigni, qui legantur.'

Peyron (Cic. Oratt. Fragm. Ined. 1824, vol. i. pp. 191,192) found the fragments among the Bobbio MSS. and rightly describes them as consisting of two leaves "a manu Saxonica [leg. Hibernica] exaratis sæculo IX., fol. párvo." He thinks the commentary was produced by the author of the work on the Psalms now in the Ambrosian Library, of which more hereafter. Peyron proceeds: multis glossis interlinearibus Saxonis [leg. Hibernicis] scatet. Hunc codicem credo fuisse 92. Inventarii, in quo habetur, 'Hieronimi comentariolum in marcum id est Expositio super Evangelium sancti Marci glosata in cartis grossis et in littera langobarda.'

Had Zeuss' *Grammatica Celtica* attained to a second edition, it was his intention to have added, not only the uncopied Milan Glosses, but these at Turin, quam civitatem, he says, re ob quam adieram, omnino infecta reliqui.

My best thanks are due to Signor Gaspare Gorresio and his assistants for facilities afforded me in making the following transcription, and in examining a mass of

other fragments also brought (I was told) from Bobbio. My note of these is as follows:—

A. A Latin sermon on the Assumption.

B. Pp. IV. fragmenta enarrationis d. Augustini in Ps. xciii, nempe fragmentum codicis descripti in Inventario sub No. 9 (this is in a very old Irish hand.)

D. Fragment of the Epistles of Cyril of Alexandria.

E. Fragmenta trium commentariorum in Psalmos. Described by Peyron op. cit. vol. i. pp. 191, 192.

I also saw the six leaves, containing various hymns, which Peyron notices, vol. i. p. 224. In all these I found no word of Irish save these two: *dilsem beto*, written over “Ihm. flagillatum.” If this gloss be read *dilsem betho* we may translate it by “Dearest of the world” and compare the superlative *dilsem* (as well as the other similar forms in Zeuss’ *Grammatica Celtica*, p. 287) with the Latin superlatives *summus* (*sup-mus*), *mini-mus*, *infi-mus*, (= Skr. *adhama*), *bruma* (*brevi-ma*), and the Oscan *mai-ma-s* (‘maximæ’), *nesi-mo-m* (= Ir. *nesam* ‘next’ (a), *pos-mom*).

(a) Ebel, Kuhn’s Zeitschrift, VI, 421.

COMMENTARII IN EVANGELIUM MARCI FRAGMENTA
DUO QUAE SERVANTUR IN BIBLIOTHECA
UNIVERSITATIS TAURINENSIS.

FRAGMENTUM PRIMUM.

[nostros por]tantes caritatis manipulos¹, cum gaudio metamus in cœlo. Explicit prologus. “Initium euangeli Iesu Christi filii Dei” usque “semitas ejus.” Euangelium graecæ dicitur, latinæ bona adnuntiatio interpretatur, quod proprie ad regnum Dei et ad remissionem peccatorum pertinet, unde dicitur penetemini et credite euangelio et adpropincavit regnum cœlorum. Iesu Christi saluatoris uncti, in Ebreo Iesus Missias², in Græco σωτήρ χριστός, in Latino saluator unctus³, id est rex et sacerdos dicitur⁴, dum de genere Daud nascitur Christus et uocibus uatum profettatur⁵ Leuitici generis⁶, unde sequitur.

“Sicut scriptum est in Essaia profeta uox⁷ clamantis⁸ in deserto et reliqua. Uox est Iohannis, de qua uoce

¹ .i. praemia caelestia

² .i. æth (?) dason dombersom beus—“.... two words he gives also.”

³ oingthe—“anoointed.”

⁴ .i. issí dias insin oingther leusom—“this is the pair that is anoointed with (among) them.”

⁵ .i. in[na]sacardd .i. dunáircehnatar som sacaird dí—“of the priests, i. e., they prophesied of him, priests of”

⁶ triab leui—“(the) tribe of Levi.”

⁷ .i. iohannis

⁸ .i. ihu. xpi.

clam[ab]at dominus Iesus ad Iudeos, quod inter natos mulierum maior esset illo nemo. Clamor⁹ autem ad surdos, uel longe possitos, uel cum indignatione fieri solet quæ tria¹⁰ in Iudaico certum est euenisse populo, dum longe est a peccatoribus salus, et aures suas gra- uiter obdurauerunt sicut aspides surdæ¹¹, et indignatio- nem et iram et tribulationem Christi¹² audire meruerunt.

In deserto autem fit et uox et clamor quia deserti erant a spiritu Dei¹³ sicut domus uacans¹⁴ et scopata¹⁵, deserti a profeta, a rege atque sacerdote, unde in deserto¹⁶ erant Iohannes et Iesus quod in deserto¹⁷ amisum est. Ubi uicit diabolus ibi uincitur¹⁸. Ubi cecidit homo ibi exsurgit¹⁹. “Ecce mitto angelum meum” uox pneomatis agii²⁰ per Malachiam profetam ad patrem sonat de obio²¹, qui est facies patris unde agnitus²² est²³. *Ἀγγελος* (*sic*) autem nuntius interpretatur qui praenun-

⁹ trede imbí nuall dorimisom sunt síis—“three things for which was a cry that he mentions here below.”

¹⁰ .i. huambí nuall—“from which was a cry.”

¹¹ .i. amal nathracha bodra .i. amal dungniatsidi—“like deaf adders, i. e., as they did.”

¹² uel a christo

¹³ is airi din robu ecen diucrae friusom quia erant—“therefore then was a shout to them needful *quia erant*”

¹⁴ amal tegdais foratoc[t]har deglí anechtair 7 is fás ainc : : hru dummedon Is samsin [?] robatarsom. . . —“like a house where- on a good colour is put outside and its . . . is empty within. It is thus that they were. . . .”

¹⁵ scópthé—“swept.”

¹⁶ .i. isindomunsan—“in this world.”

¹⁷ .i. aní doruthethaig adam hipardus robu díthrub noch rís intan immerume diar : ndam—“that which Adam . . . in Paradise was a desert. . . .”

¹⁸ .i. indithrub parduis rocloisom adam in díthrub indomuin racloisom crist—“in (the) desert of Paradise he conquered Adam : in (the) desert of the world Christ conquered him”

¹⁹ .i. indithrub parduis dorochair adam indíthrub indomuin dana asreracht [crist]—“in the desert of Paradise Adam fell : in the desert of the world, however, Christ arose.”

²⁰ spiritus sancti

²¹ .i. e. de filio [in marg.] .i. on macc—“from the son.”

²² .i. dú diarbu etarcnad inma[i]cc hisin .i. doathir—“(the) place whence was recognition of the Son herein .i. by the Father.”

²³ uel unde ag[n]itus est á patre

tiauit de Christo "post me uenit²⁴ qui ante me factus est²⁵ quia prior mé erat," qui praeparabit²⁶ uiam tuam uia domini qua ad homines ingreditur penitentia [id] est per quam dominus ad nos descendit et nos ad illum ascendimus, unde angeli discen[den]tes ascendentesque memorantur²⁷ ad filium hominis. "Parate uiam Domini," hoc est penitentiam prædicate unde parask[è]uen²⁸ ante sa[bbatum], id est penitentiam ante requiem futuram. Initium prædictionis Iohannis et Christi oritur Penitentiam agite,²⁹ adpropincauit enim regnum cælorum quia in die septima requieuit Dominus ab omnibus operibus suis, iiii. etenim nobis necesse est delere uitia per penitentiam uelut mala³⁰ genera³¹ Cannan ut requiescentes postea posside[a]mus desiderabilem terram. "Rectas facite semitas eius" quas semitas incurrauimus, declinantes in dexteram atque sinistram, nunc autem præcipitur nobis ut uia regia incedentes proximos nostros³² ut nós, et nós-[met] ipsos ut proximos deligamus, nam qui delegit iniquitatem, odit animam suam; qui enim seípsum dilegit et non dilegit proximum, ad dexteram declinauit et qui semet ipsum odiens proximum dilegit ad sinistram declinauit, nam bene multi agunt sed non bene corregunt, ut fuit Heli³³, et multi bene corregunt, sed non bene agunt, ut fuerunt Scribæ et Farissei qui sedebant super cathedram Moysi, unde ós³⁴ turtoris [leg. turturis] in lege ad ascellas³⁵ eius retorqueri

²⁴ issí indremaisndes inso—"this is the predeclaration."

²⁵ .i. hi remerchoiliud innadeachtae .i. adoasa (?)—"In prededication of the deity, i. e. . . ."

²⁶ .i. ol iohain fri di[a]nathir—"Said John to God (the) Father."

²⁷ .i. in herimo

²⁸ .i. remfuar—"preparation."

²⁹ .i. ised inso tosach preceptae iohain 7 ised tosach preceptae críst—"this is (the) beginning of John's preaching, and this is (the) beginning of Christ's preaching."

³⁰ .i. deleta sint

³¹ .i. uii

³² .i. serc foirbthe—"love perfect."

³³ .i. robu foirbthe side fadesin—"He himself was perfect."

³⁴ .i. ingulba (?)—"the mouth."

³⁵ do naib oxalaib—"to the armpits."

iubetur, ut non separaretur ós³⁶ ab opere, et opus non dereuetur³⁷ ab ore. Semitæ autem post uiam sequuntur; quia mandata moralia post penitentiam, secundum Marcum, explanantur: paratur uia per fidem et baptismum et penitentiam, p[ar]atæ [leg. rectæ] semitæ faciuntur (*sic*) per austeram³⁸ indicia, uestis cilicínæ et zonæ pellicinæ et cibi lucustini, et potus mellis siluistris] ciet [leg. et] humillimæ uocis. Unde sequitur: "Fuit³⁹ Iohannis in deserto," et reliqua, Iohannis *Gratia Dei* interpretatur: a gratia narratio⁴⁰ eius⁴¹ incipitur, unde sequitur: bapuzans, per bapuzismum enim gratia datur, qua⁴² peccata gratis dimituntur, unde dicitur quod gratis accipistis gratis date, et apostolus ait gratia saluati estis per fidem⁴³ et hoc non ex uobis, dei⁴⁴ enim donum est ne quis glorietur.

"Et praedicans bapuzismum penitentiae i[n] remissionem peccatorum." Quod consummatur⁴⁵ per sponsum⁴⁶

³⁶ .i. praedicationis [in marg.] .i. praedicatio.

³⁷ coní diruidigther .i. coní etarscarthar on—"that it be not derived, i. e. that it be not separated.

³⁸ .i. múcni—"austere." [in marg.] .i. quasi per paustera

³⁹ ised inso tra tosach indlibuir air intestimni donucsom riam isdo imthrenugud ón as ind fetarlaici as ninunn tosach *preceptae* iohain 7 íssu crist—"this, then, is the beginning of the book for the testimony that he gave before. It is to confirm this from the old law that the beginning of the preaching of John and of Jesus Christ is the same."

⁴⁰ .i. marci air is dí iohain intinscana side aisúdis 7 is gratia dei etcercetar a nomen(?) iohannis hisin—"of Mark, for it is by 'John' he begins the declaration, and it is by *Gratia Dei* the name of John is interpreted herein."

⁴¹ .i. dei

⁴² uel uero

⁴³ .i. tris in niris fosissetar imbathis—"through the faith that is . . . in baptism"

⁴⁴ .i. nec meritis uestris

⁴⁵ .i. aní foirbthigther .i. aní forfenar .i. tabart innan doine dochum nirse 7 dilgud a pecthe ndoib tribaithis—"that which is perfected, i. e. that which is served up, i. e. giving of the men to faith, and forgiveness of their sins to them through baptism."

⁴⁶ .i. per christum

initiatur⁴⁷ per paranimphum^{48 49}, unde catacomini, hoc est instructi, incipiunt per sacerdotem et crismantur [fo. 1, b, 2] per episcopum. Nunc autem per amicum⁵⁰ sponsi⁵¹ inducitur sponsa⁵² acsî⁵³ per Isâc seruum Rebica pallio capite⁵⁴ uelata albo⁵⁵ conducitur.

Et egrediebatur ad illum⁵⁶ omnis Iudeæ regio⁵⁷, et Hierusolimitæ uniuersi, et babtizabantur ab illo in Iordane flumine, confitentes peccata sua.⁵⁸

Confesio et pulcritudo in conspectu ejus, id est sponsi, unde desilit⁵⁹ sponsa de camello⁶⁰ cum humiliat se

⁴⁷ .i. intosgaighther .i. intinscantar—"is begun i. e. is commenced."

⁴⁸ [in marg.] .i. trisin fuar mbud caid .i. tri iohain. Foruar in . . . in betha .i. dorigni tochmarc inna eacailse dochrîst—"through the . . . that is chaste i. e. through John. He found the . . . of the world, i. e. he made courtship of the church for Christ."

⁴⁹ amal forcantar cach chomnidi ho sacardd hi tos[u]ch 7 m̄baithsetar 7 amal noingter iarum ho epscop síc dana intindarscan iohain forcital innan doine 7 ambaithsed hitosuch 7 roaingthea iarum ho christ .i. rofoirbthiged ho chrîst 7 forenad ingnîm tindarscan iohain—"As all catechumens are taught by a priest at first, and are baptized, and as they are then anointed by a bishop, so then John began the teaching of the men and their baptism at first, and they were then anointed by Christ: i. e. the work which John began was perfected by Christ and was ended"

⁵⁰ .i. iohannem

⁵¹ .i. christi

⁵² .i. eclesia

⁵³ .i. inducebatur

⁵⁴ .i. cinn—"head."

⁵⁵ ishé candadas innandegnimaeso n.gnite indhadchoimnidi retecht fobathis dofoirndither trisin mbrat find—"it is the whiteness of these good works that the catachumens do before coming under baptism, which is shewn by the white mantle."

⁵⁶ .i. iohannem

⁵⁷ hoc est sponsa .i. eclesia

⁵⁸ .i. an dumbertis a coibsenâ [in marg.] bud din a confessio hisin dofoísitin pecthae biid dana domolud biid dana do atlugud buide dofoísitin in pecthe din atasom sunt—"when they gave their confessions. This then is their *confessio*, to shew forth sin, it is then to praise, it is then to pray: to shew forth the sin then is this here."

⁵⁹ .i. disin doerrbling,—“whence sprang.”

⁶⁰ air intan ad cita acæ rebeca innî ísac doarblaing den chamull forambói aromalldoit spírto sic dana do arblaing indeclais

nunc ⁶¹ Iudea, id est æclesia, uiso uero Isac Iesu Christo in cujus natiuitate risum fecit Deus ⁶² Sarræ ⁶³ sicut ad Mariam dicitur ⁶⁴ quæ est [princeps cum Deo] Benedicta tú inter mulieris (*sic*) et reliqua. Iordanes autem discensio aliena interpretatur ubi peccata ablauantur. Arca etenim, Iordanæ transuadato, perigrina per marmora ⁶⁵ in terram transiit alienam⁶⁶, et demedia parte in mare defluente, altera pars turgeda montis eregitur forma⁶⁷. Sic nos alienati olim a deo per superbiam, per bapismi simbulum ⁶⁸ humiliati, erigimur in alta, quia qui sé humileat exaltabitur. Pars autem quæ fluit in mare amaricatur ⁶⁹, cui arca Dei, hoc est corpus Christi, cum mandatis non profuit, sed in deterius illam motauit. Sequitur.

“Et erat Iohannis uestitus pilis camelli” et reliqua: uestis profetae ⁷⁰ et cibus et potus totam indicat austerram uitam prædicantium⁷¹, et futuras gentes ad gratiam

dinchamull indiumsua 7 innandrochgní forsarobae intan adcondairc sponsum .i. christum—“For when Rebecca saw by her that Isaac, she sprang from the camel whereon she was, for humility of spirit. *Sic* then sprang the Church from the camel of the pride and of the evil deeds whereon she was when she saw *Sponsus*; i. e. *Christus*.”

⁶¹ .i. desilit

⁶² amal foraitbi intsarra thall intan asrobrad frie comberad macc—“as the Sarah laughed when it was said to her that she would bear a child.”

⁶³ .i. mariæ.

⁶⁴ .i. issi etercert indí as maria princeps cum deo—“this is the interpretation of that which is *Maria*, &c.

⁶⁵ .i. trisnafoirthiu ailitherdi .i. ni conimruldatar cosa doine riam lár srotha iordánein—“through the strange seas(?) i. e. men’s feet had not trodden(?) before (the) bed of (the) stream of Jordan.”

⁶⁶ .i. hitír cannán—“into (the) land of Canaan.”

⁶⁷ delb—“form.”

⁶⁸ .i. trisincredó son gaibther ocinbathis—“through that *credo* that is sung at the baptism.”

⁶⁹ serbaigthir—“is embittered.”

⁷⁰ .i. iohannis

⁷¹ .i. airndib mucnae 7 airndib ecmailt á nétach 7 ambiad 7 andeug inna ní prithchite hiris 7 condib trianuile mbethaid ón dana 7 nib cuit ree—“that their raiment and their food and their drink of those that preach faith should be austere, and should be unusual, and that this should be through their whole life then, and not be a space of time.”

dei, quæ est Iohannis, intus et foris ⁷² esse coniungendas : pilis ^{72a} significantur [diuites gentium.]

FRAGMENTUM ALTERUM.

Sic et Ioseph, relicto pallio, nudus de manibus impudicæ dominæ ⁷³ effugit. Qui uult efigire manus iniquorum, relinquens mente, quæ mundi sunt, fugiat post Iesum ⁷⁴. Et conuenerunt sacerdotes et scribæ. Tunc fit congregatio taurorum ⁷⁵ in uaccis populorum ⁷⁶. Petrus a longe sequebatur. Uir duplex animo inconstans est in omnibus uis : timor retrahit ⁷⁷, caritas trahit ⁷⁸. In atrio cum ministeriis (*sic*) calefecit sé ad ignem. Atrium sacerdotis sæcularis circuitus est. Ministri demonia sunt. Ignis carnale desiderium. Cum quibus qui manet (Ms. muret) flere peccata non potest. Summi sacerdotes querebant falsum testimonium aduersus Iesum : mentita est iniquitas sibi ⁷⁹ : ut regina aduersus Ioseph, et sacerdotes aduersus Sussannam. Sed ignis sine materia defecit, et conuenientia testimonia non erant : quod uariatur incertum habetur. Quidam dicebant "audiuimus hunc dicentem ego desoluam templum hoc." Moris est hereticorum, umbram de ueritate trachere : non id ille dixit ⁸⁰ quod illi dicunt, sed simile uerbum de templo corporis sui quod post triduum resuscitauit. Exsurgens summus sacerdos interrogat Iesum. Tacebat autem ille. Hic ut ouis ad

⁷² ammedón indomuin ut iudei 7 assa immechtraib ut gentes—"from the middle of the world, *ut Iudæi*, and from its outside, *ut gentes*."

^{72a} .i. a dit(?)

⁷³ .i. rigina faronis

⁷⁴ .i. indegaid nisu—"after Jesus."

⁷⁵ .i. principum

⁷⁶ .i. hi comtherchomrucnatu ade—"in (the) congregation of Adam."

⁷⁷ .i. a deo

⁷⁸ .i. ad deum

⁷⁹ .i. is forime (?) fadisiu dorocht

⁸⁰ .i. ni duchoscrad intempuil storidi ralasom 7 dia adchumtuch aithirriuch—"not to destruction of the historic temple did he refer (?) and to its rebuilding again."

occisionem ducitur. Sine uoce obmotuit et siluit a bonis⁸¹. Taciturnitas Christi opologiam⁸² Adæ absoluit. Et dicit ei Tu es Christus filius Dei benedicti?" Quem⁸³ expectabant de longe, in prope non uident. Sicut Isác caligenantibus oculis⁸⁴, Iacob sub manibus non agnoscit⁸⁵, sed longe de eo futura canit. Iesus autem dicit illi 'Ego sum,' ut non excussabiles sint. "Et uidebitis Filium hominis." Sacerdos interrogat Filium Dei; Iesus autem respondit Filium hominis, ut hiic intelligamus Filium Dei idem esse et Filium hominis, ut [leg. et] ne quaternitatem⁸⁶ faciamus in Trenitate, sed homo in Deo et Deus in homine sit necesse. "A dexteris sedentem uirtutis".i. in uita regnantem sempiterna [et] uirtute diuina. "Et uenientem in nubibus cæli" [fo. 2 a. 2] id est in nube ascendit, cum nube ueniet, id est in corpore suo solo, quod sumpsit a uirgine, ascendit, et cum multiformi eclesia, quæ est corpus ipsius et plenitudo ejus, ad iudicium uenturus est, sicut dicit secundum Matheum: 'cum autem uenerit Filius hominis, et omnes angeli cum eo, et reliqua. "Summus sacerdos scidit uestimenta sua," hoc est ephoth⁸⁷, in quo habebant honorem, Iudei amisserunt. Hiic adest Samual⁸⁸ sciso pallio de manibus Saul et regno. Milites gentiles non scindunt tunicam Christi: sacerdos uero scindit dignitatem sacer-

⁸¹ .i. ciabatar degtacrae les—"though there were good arguments with him."

⁸² .i. in nerchoimded—"the apology."

⁸³ .i. christum

⁸⁴ .i. sulib noteimligtis—"with eyes that were darkening."

⁸⁵ .i. octabairt bendachtae foir hirriucht éssu .i. gein críst huad iartain quando dixit in semine tuo et reliqua—"giving a blessing to him in Esau's form i. e. Christ's birth from him, afterwards quando dixit, &c."

⁸⁶ .i. ní cethardataid .i. arnapsamlid beith ar creitemni condib sain persan maic de 7 maic duini linn .i. condib cretem ceteora persann linn .i. persan athar 7 maicc de 7 maicc duini 7 spurto noib—"Not quaternity .i. so that it is not so should be our belief that there is a different Person of the Son of God and of the Son of Man with us, i. e. so that there be belief of four Persons with us, i. e. a Person of the Father and of the Son of God and of the Son of Man and of the Holy Ghost."

⁸⁷ .i. efethol .i. anétach sacaird—"the priest's vesture."

⁸⁸ .i. christus.

dotii⁸⁹ sui. Et condempnauit eum reum esse mortis. Quo⁹⁰ reatu suo reatum nostrum solueret. Et sputaminibus⁹¹ susceptis, faciem [MS. faciam] animæ nostræ labaret. Et uelamine faciei suae, uelamen cordium nostrorum auferret. Et colophis⁹², quibus in capite percus[us] est, caput humani generis, quod est Adam, sanaret. Et alaphis⁹³ quibus Christus est expalmatus⁹⁴, maxima laus eius á nostris labiis manibusque pluderet: ut dicitur ‘Omnes gentes pludite manibus!’ Et cruce sua, cruciatum nostrum solueret. Et morte sua mortem nostram necaret. [Cum forma serpentis serpentem necat] quia de serpente de uirga facto alii obsorbeuntur serpentes. Unde per profetam ipse dicit “Ero mors tua, ó mors⁹⁵, et mursus tuus, ó inferne.” Opropria eius nostrum obsoluere [leg. absoluere, abstulere?] oproprium. Uincula eius nos liberos fecerunt. Corona spinia capitis eius, deadema⁹⁶ regni adepti sumus⁹⁷. Ulneribus eius sumus sanati. Sepulture [leg. sepulturá] eius resurgimus. Discensione ad inferos nos ascendimus ad cælos. Hæc omnia præuidens profeta ait. “Quid retribuam Domino pro omnibus quae retribuit mihi?” Et cum esset Petrus in a[t]rio” et rl. Petrus sine spiritu uoci ancillæ⁹⁸ cessit⁹⁹ cum spiritu uero nec principibus nec regibus cedit¹⁰⁰. Prima a[n]cella titulatio¹⁰¹: secunda consensio¹⁰²: ter-

⁸⁹ .i. ephoth—“ephod.”

⁹⁰ .i. ut

⁹¹ .i. honaib selib eritib l. honaifleidmenaib—“from the spittles received, or from the *sputa* (?)”

⁹² .i. honaib buillib—“from the blows.”

⁹³ .i. honaib buillib—“from the blows.”

⁹⁴ .i. is hosuidib ropu esartae—“it is by these he was slain.”

⁹⁵ .i. a bas pene—“O death of pain!”

⁹⁶ .i. amind—“the diadem.”

⁹⁷ .i. aθcotadsamni—“we have obtained (?)”

⁹⁸ .i. [níro]bu in spiurt nóib les intansin—“the Holy Spirit was not with him then.”

⁹⁹ .i. dofarlaic don—“he yielded(?) to the”

¹⁰⁰ .i. deg roboí in spiurt noib les—“because the Holy Spirit was with him.” [In marg.] .i. deus pater l. deacht maicc “divinity of (the) Son.”

¹⁰¹ .i. ingaiged(?)—“the titillation”(?)—i. peccati.

¹⁰² .i. comchetbaid són ocdenum in pectho—“this (is) consent in committing the sin.”

tius uir¹⁰³ est actus¹⁰⁴. Hæc est trina negatio quam abluit per fletus uerbi Christi recordatio¹⁰⁵. Tunc nobis gallus cantat quando prædicator quisque ad penitentiam corda nostra ad compunctionem excitat. Tunc incipimus flere, quando ignimur¹⁰⁶ intus per scintillam scientiæ¹⁰⁷; et foris eximus extera¹⁰⁸ quod fuimus[?] Uincientes ad
 ... tus. [Hic adest Samson i. e. sol eorum] quibus occubuit sol [in meridie. Dalila] situla¹⁰⁹ interpretatur quae est sinagoga, quae situlae more limpida liquorem non tenet et quisilia¹¹⁰ [immunda collegit Samson noster maxilla uerbi sui innumeras cateruas Iudeorum et dæmonum hic sternit: et fontem perennis uitæ sitientibus notis, i. e. corpori suo aperiet. Pontifices concitauerunt turbas, ut peterent Barabbam, et crucifigerent Iesum. Hic duo hirci adsunt unus apo|pompeius [ἀποπομπῆος cum peccato populi¹¹¹ in disertum absolutus inferni dimittitur: alter¹¹² pro peccatis absolutorum, ut agnus occiditur. Pars domini semper mactatur, pars diabuli, qui est magi[s]ter eorum¹¹³, effrenata¹¹⁴ in Tartarum præcipitatur.

Milites induunt Christum porpora¹¹⁵ et reliqua. uestimentis suis nudatur, id est Iudeis. Porpora induitur id est gentili ecclesia quae de sco[pu]lis¹¹⁵ collecta est

¹⁰³ .i. istrífer robóí in tris diltud dosom .i. ishé ingnim mad du rúin—"It is through a man was the third denial to him, i. e. he is the deed according(?) to mystery."

¹⁰⁴ .i. ishé ingnímson—"he is the deed."

¹⁰⁵ .i. dorigni petur—"which Peter made."

¹⁰⁶ .i. intan nonnguirtherni—"when we are kindled."

¹⁰⁷ .i. diuinitatis(?)

¹⁰⁸ .i. echtar coma : : : :—"outside".....

¹⁰⁹ .i. sithal—"bucket."

¹¹⁰ .i. in ... brodsquad "the...refuse" [in marg.] is airi asberthe indiu .i. airindi ul—"Therefore was it said ... to-day ... because"

¹¹¹ ... maldacht in popoil—"curse of the people."

¹¹² .i. christus.

¹¹³ .i. ishé tintud indí as barabas magister eorum—"this is the interpretation of Barabbas: magister eorum."

¹¹⁴ .i. id ... nephfrithgabthe—"...unbridled."

¹¹⁵ .i. donaib caircib .i. ar is dilus bis forsnaib caircib dogni-ther inchorcur buide(?)—"from the crags, i. e. for it is from weed that is on the crags that the yellow purple is made."

maris. Item eclesia ¹¹⁶ exutus in fine ¹¹⁷ scandalizante ¹¹⁸,
Iudaica rursum intuetur plebe. Cum enim intrauerit
plenitudo gentium tunc et omnis [is]rahel saluus erit.
Et educunt illum ut crucifigerent eum. Hic educitur
Abel ¹¹⁹ in agrum a fratre ¹²⁰ ut perimatur ¹²¹. Hic ad-
est ¹²² Isac cum lignis ¹²³ et A'bracham cum ariete in
sabieth *¹²⁴ (leg. sabech) herente ¹²⁵. Hic adest ¹²⁶ Ioseph
cum gremio† somniato ¹²⁷, et tonica talari sanguine lita ¹²⁸.
Hic adest Moyses cum uirga et serpente suspenso in
ligno ¹²⁹. Hic adest butrus in ligno portata ¹³⁰. Hic ad-
est Eleseus cum ligno ad querendam securem ¹³¹, quae
in ima dimersa est, et natauit ad lignum .i. genus huma-

¹¹⁶ .i. sinagoga.

¹¹⁷ .i. sæculi

¹¹⁸ dodrollu ind :: hitosuch—" at first."

¹¹⁹ .i. christus.

¹²⁰ .i. a cáin—" by Cain."

¹²¹ .i. coizirdirbither—" so that he be destroyed."

¹²² .i. tanic—" came."

¹²³ .i. inbrosnae† dombert side dia cbairt fesin ishe crist
rúna—"The faggot that he bore for offering himself, this is
Christ "mysteries."

¹²⁴ .i. isindlu[c]sin—" in that place."

¹²⁵ .i. giulæ—" that adheres."

¹²⁶ .i. tanic—" came."

¹²⁷ .i. cosinbrošnu(?) resaighthiu imbed naislinge conadchondairc som—" with the sheaf of which there was a vision so that he saw."

¹²⁸ fuillechti—" smeared" [in marg.] .i. forelgatar(?) aorathir a tunig som do fuil . . . doib 7 dosbertar dia athir iacaum(?)—" his brothers smeared(?) his coat with blood of . . . of theirs and took it to his father Jacob."

¹²⁹ .i. indnaith[i]r humaithe thal conocabsat maic isrl. in diserto—" the brazen serpent there which (the) children of Israel set up *in deserto*."

¹³⁰ .i. mbertatar intaisceltai tall atir tairngeri—" which the spies brought there from (the) land of promise."

¹³¹ .i. donbia[i] bed cuintechti .i. docer inbiail diasamthig] . . . 7 focaird eleseus asamthig innadiad 7 doluid inbiail arithissi archenn in[na] samthige comboi impe—" to the axe that was to be sought, i. e. the axehead fell from its handle . . and Elisha flung its handle after it, and the head came again against the handle so that it was round it."

* Sabieth, genus virgulti.

† Gremium pro cremium, herbae aridae et virgulta siccata.

‡ MS. inbronasnac.

num : quod a ligno uetito in infernum cecidit, per lignum crucis Christi et per bap̄tismum aquæ ad paradissum natauit. Hic adest Ionas de ligno sortis¹³² in mare et in uentrem cœti triduo missus. Et angarizauerunt¹³³ praetereuntem quendam de uilla, patrem Alaxandri et Ruphi et reliqua, alii per merita patrum suorum commemorantur, alii per merita filiorum suorum. Hinc [leg. Hic] Simón, qui crucem in angaria¹³⁴ portabat, meritis filiorum suorum qui erant discipuli¹³⁵, commemoratur. De hoc nos ammonemur, in praesenti uita, parentes adiuuari per na[toru]m suorum sapientiam, ut populus Iudaicus propter patriarcharum et profetarum et apostolorum merita semper commemoratur. De amaritudine radicis surgit dulcido oliuæ, unde per Heremiam ad Iudeam dicitur uuam [leg. oliuam uberem] pulchram fructiferam speciosam uocauit Dominus nomen tuum. Et angarizauerunt praetereuntem quendam Simonem Cireneum ut tolleret crucem eius, uenientem de uilla, patrem Alaxandri et Ruphi, et reliqua. Dum legerent ‘Maledictus omnis qui pendit in ligno’ factus [est] maledictus¹³⁹ ut tolleret maledictionem. Simón, qui portat crucem in angaria¹³⁸, ipse est qui laborat pro laude humana. Cogunt eum homines huic labori, quem non cogit timor et delectio Dei. Ipsa species crucis quid est nisi forma quadrati¹³⁸ mundi? Oriens¹³⁹ di uertice¹⁴⁰ fulget: ¹⁴¹ arctos [dextra tenet: auster in leua consistit: occidens sub plantis firmatur.]

¹³² .i. di chorcruinn dacer dul issammuir—“of casting of a lot that fell to go into the sea.”

¹³³ .i. conéicnisset—“they compelled.”

¹³⁴ .i. hicumcai no innecin .i. arecin nosbered—“in constraint or in compulsion, i. e. by compulsion he bore it.”

¹³⁵ .i. christi [in marg.] ... Flumina (?) ilslogu hoglaini :: chum ::—“... many hosts from purity.”...

¹³⁶ .i. christus .i. maldachtae air bu ainm leusom maledictus do [cach] óin bíth [hí] croi[s]—“i. e. accurst, for ‘maledictus’ was a word with them for every one who was on a cross.”

¹³⁷ .i. in angustia.

¹³⁸ .i. ceth[r]aird—“four cornered.”

¹³⁹ .i. in turcbal—“the rising.”

¹⁴⁰ .i. din mulluch—“from the top.”

¹⁴¹ .i. roglán ade ho ... [in marg.] .. s árd ón .i. rog[lan]ad són tr. . .

NOTES.

(The figures refer to the Glosses.)

6. *triab*, Gael. *treubh*, fem., is closer to the Oscan acc. sg. *trībūm* than to the Latin *tribus*.

11. Except *coercha* 'oves' in Brogán's hymn to Brigit, *nathracha* is the first example yet found in Old Irish of the acc. pl. of a *c*-stem. For *amál* or *amail* takes the accusative, not the genitive, as Zeuss, G. C. 676, erroneously states, overlooking the accusative *ailsin* (nom. *ailsiu*, *ailse*) in the gloss *am. tuthle no ailsin* (gl. ut cancer) Z. 1055, and the transported *n* in the gloss *am. in lochairn n-affradai* (gl. quasi laterna punica) Z. 676 (a).

13. *diucrae* fem. Cf. a fuller form in Cormac's Glossary, s. v. *Prull*: Dorogart tra ó *diucairi* (Cod. A. *diucaire*) móir 7 atbert fri senchan—"he cried then with a great shout and said to Senchan" (Cod. B. has *doriucart* o guth mor fri senchan—"he shouted with a great voice to Senchan"). *Diucaire*, *diucrae* is from *do-od-gaire*: See Zeuss, 856. Cf. *gair* vox, Z. 234 (W. *gair* a word), *irgaire* 'vetatio' ibid. *gáir* 'shout' (W. *gawr*). The root is GAR, Skr. *grī*, or, as Böhtlingk and Roth (II, 688, 689) give it गर *gar*. Cf. Gr. γῆρυς, γήρυω, Lith. *gar-sa-s* 'voice.'

14. In *samsin* the *m* is doubtful. It may be *n*: but cf. *nímtá* 'not so is' (*ní-sam-tá*), *nímtát* "not so are" which occur in the Féilire of Oengus. cf. Skr. *sama-s*, Gr. ὁμός, Lat. *similis*, Goth. *sama*, Eng. *same*.

15. With *scóithe* cf. W. *ysgubo* from *ysgub* 'sheaf,' Ir. *scuab*, Lat. *scopæ*.

17. *do-ru-the-thaig* seems a reduplicated preterite, but I am unable to explain the word.

18. In *raclóisom* the *ra* has arisen from the prefix *ro* and the infix relative pronoun *a* for *an* (see Ebel, Beitr. zur vergl. Sprachf. III, 177). So in gloss 132 the *da* of *da-cer* has arisen from *do* and *an*.

22. *etarcnad* (MS. apparently *etarcuad*): so in Zeuss 1039: tuargab cenn ind-rúnsin .i. combad *etarcnad* doib .i. ícce inchenéli dóine "this mystery was manifested (lit. raised a head) i. e. so that there was recognition to them, i. e. of the salvation of the race of men."

34. MS. here very obscure. The gloss looks *ingulsan*.

40. MS. seems *dí etercertaran iohannis hisin*. *Fosissitar*, perhaps an *s*-conjunctive pass. from *fosaim*.

45. *forfenar* is the 3d sg. pres. indic. pass. of *forfium* (gl. anclo) Z. 440.

49. *forcnad* (MS. apparently *forcuad*) I take to be 3d sg. pret. pass. of a verb *forchenmain* (=W. *gorphenaf*), infin. *forchenna* (gl. consummare) Mil., derived from *forchem* 'end'=W. *gorphen*.

54. Is *cinn* here the locative sing. of *cenn*? See Beitr. I. 334

62. *fo-r-aíbi*. cf. *faithe no faitbeadh* .i. *gaire* 'laughter' O'Clery's Glossary.

81. *tacra* n. pl. of *tacair* Z. 463 (where he translates it as a verb), *tacáir*

(a) Another instance of the accusative after *amail* is: *am. inscrissid .i. am. in n-allain n-áith* (gl. sicut rasorium acutum) Milan Codex, Col. 301.

Z. 592, *tacair*, Z. 594: cf. Gael. *tagair* 'causam age,' *tagaireach* 'causidicus', from *do-ad-gair*. v. supra, note on gl 13.

82. *erchoimded* (gl. apologiam) cf. *ercoimded* .i. *diultad* ('a denying') H. 3. 18. 527 (MS. in T. C. D.), *archoimtiu* (gl. excusantem), Milan.

85. *riucht* dat. sg. of *richt*, Gael. *riochd* 'forma,' W. *rhith*, m.

86. *ar*, in MS. apparently *ær*. Note the interesting form *ceteora* (recte *cetheora*) gen. of the fem. numeral 4 **cetheoir*, =W. *pedeir*, as *teora-n* is the gen. of the fem. numeral 3 *teoir*, Zend *tisarô*, Skr. *tisras*, and compare the Skr. base *catasr* from KATASAR.

95. *a bas pene* (leg. *á bás péne*). This is the first example yet found in Old Irish of the voc. sg. of a neuter o-stem. In form (as in Latin and Greek) the case is identical with the nom. sg. Correct the paradigm in my 'Irish Glosses' (Dublin, 1860), page 51.

101. *titulatip* (a mistake for *titubatio*?) seems taken by the glossographer for *titillatio*. The gloss is obscurely written. If it be *ingigaled* and mean *titillatio*, cf. mod. Ir. *gigleadh* 'tickling,' Gael. *diogail*, W. *goglais*.

103. In *tris* 'third' (Skr. *tritya*, Lat. *tertius* for *tretius*, *s* has arisen from as in the Ir. *is, es* 'and' from the Old-Celtic *eti-c*, as in *esíne* 'fledgeling' for *pesíne*, *petíne* from the root PAT, as in W. *negis* from Lat. *negotium*.)

106. intan *no-nn-guirther-ni*, 1st pl. pres. *i-conjunctive* passive of *goraim*, 'I warm,' an *â*-verb, here impersonally conjugated: cf. the deponential form *intan no-labrither* 'quando loquitur' Zeuss 981 (indic. *labrathar*, Z. 445). The recognition of these conjunctives is due to the admirable acuteness of Lottner. *Goraim* and *gor* 'fire' are connected with the Skr. *gharma* 'calor' which Böhtlingk and Roth (II, 881) refer to a root GHAR.

110. *brodsuad* (gl. quiscilia) cf. 'ciscilium' .i. *broth* vel *brothscoa* .i. spre docuirid ind airce dochum [tíre], Lib. Hymn. ed. Todd, p. 18.

115. The word which I have read *buide* (= Lat. *badius*) seems *buicle* in the MS.

121. In *coitirdirbither* the *it* is doubtful.

128. With *fuillechti* (gl. lita) cf. *etar-fuillechta* (gl. interlitus) Z. 473. *forel-gatar* (if rightly read)=fo-ro-lechatar, from **fuillechaim*, whence *fuillechti*.

131. *samthig*, recte *sámthig* or *sámthaig*, Corm. Gloss. s. v. *Pruil*, acc. sg. of *sámthach* manubrium; a fem. *â*-stem, of which the gen. pl. *sámthach* occurs in O'Don. Gr. 277, where it is translated 'battle-axes.'

132. *cor* 'casti': *cruinn* gen. sg. of *crann* 'lignum.' *dacer*=*do-an*, the infixed relative, *cer*: cf. *docer* *inbail* gl. 131 supra: *dorochair adam* gl. 19 supra: *do-ro-chair a claidem* 'his sword fell.' *doceir cuculann* 'C. fell' Petrie, Tara 202, citing the *Book of Leinster*: *tor-chair* *cecidit*, *Book of Lecan*, cited O'Don. Gr. 261: *at-ro-chair* 'cecidit', *Four Masters*, A. D. 902.

139. *turbal*, better *turbáil*, from *turgabáil*: cf. *turgabthi* (gl. 'exortiva') Z. 855: *o thurgabáil greine co fuined*, Sloan 4783, 5 (Mus. Brit.) "from rising of (the) sun to setting."

140. *mulluch* dat. sg. of *mullach* (gl. culmen, gl. vertici, see my *Irish Glosses*, pp. 117, 139.)

THE POEMS AND SOME OF THE GLOSSES IN THE
MILAN CODEX.

(BIBL. AMBROS. C. 301.)

The Old Irish Codex in the Ambrosian Library at Milan, brought thither, like the Turin fragments, from the Monastery of Bobbio, has been already described by Peyron (op. cit. vol. I, p. 188) and by Zeuss (*Gram. Celt.* Praef. x). It consists of a Commentary on the Psalms, formerly attributed to S. Jerome, but by Muratori, Valarsius and Zeuss ascribed to S. Columbanus, and its great value arises from the notes and glosses, in Irish of the eighth or ninth century, which are interlined or written on its margins.

Muratori was, I believe, the first to call attention to these Glosses, which are so abundant and so legible that a tolerably complete Old Irish Grammar and Lexicon might be constructed from them alone. Would that the poem (or, as I think, the poems) on the first page had been equally easy to read! Zeuss (G. C. 930) is fully justified in calling it *difficillimum lectu*, a difficulty due to abrasion through the heedless hands of strangers rather than to fading because of its thousand years of age. Two forenoons spent over this part of the MS. yielded the following result:—

Adco[nd] arc alaill innocht ¹
ba ingnad lium ³ etarport ³
ferscal ⁴ fiadam ba
duluith fri gualamnada ⁶.

'I saw another thing to-night.' ² 'It was a wonder to me.'
³ *Etarport* occurs in Cormac's Glossary, where it is explained, *nomen do séon lasna draide*; 'a name for a charm with (*apud*) the druids.' ⁴ 'a man' like *banscal* 'a woman.' The second and third letters of *ferscal* are now illegible.

⁵ 'Before me (?)'. ⁶ 'false parturitions' (*lámnað gen. lámnada*).

[Dalim] rugenair iarsin⁷
 cenmathir cenathargein⁸
 teuir oenaidchi fobru⁹
 bacunda : sem immurgu.
 Gabsusa iar f : mnert
 fert maith forasliuchtainecht
 macc fir¹⁰ as dail : numtha
 dochuindchid á altrama¹¹.
 Indalim ba brathir dam¹²
 mathirse a mathirse¹³
 mu nóidenán menman mais¹⁴
 ní dúthrais a bithingnais¹⁵.
 Huar hirogénair amne¹⁷
 nichelt [in] macc¹⁸ sochuide¹⁹
 ni tentrichet amm imbá²⁰
 ocdeicsin a lámnada²¹.
 Ba lán ortain indalimm
 armacc in brigach barrfind
 ba mían ningen ocus* ban
 ba mór meld a acaldam²².
 Ariced gor cáich lasin
 ba amer du anchortib²³
 cia bunóidenán ar áes²⁴
 nilil la [macc]u²⁵ ingaes.

⁷ 'It seemed to me he was born thereafter.' ⁸ 'without mother, without paternal generation.'

⁹ 'Three single nights under womb.' ¹⁰ 'son of man.'

¹¹ 'To demand his nursing' (*cuindig* 'quære' Z. 457 : *altram* 'nutritio' Z. 733).

¹² 'It seemed to me he was a brother to me.' ¹³ 'My mother (*máthair-se* : cf. *diangalar fuail-se*, Z. 887 : Beitr. II. 396) was his mother.' ¹⁴ 'my little infant of lovely mind.' ¹⁵ 'thou wouldst not wish (*duthraccur*) his lasting need.'

¹⁶ 'When he was born thus' ¹⁸ 'the child.' ¹⁹ 'a multitude.'

²⁰ 'in which he was.' ²¹ 'seeing his parturition.'

²² 'He was a full garden (as) seemed to me, our child, the vigorous, fair-haired : he was (the) desire of maidens and women : very pleasant was his converse.' *meld*, now *meall*, Goth. *milds*, O. Slav. *mladŭ*, *βραδύς*, Lat. *mollis*, Skr. root *mrd*.

²³ 'To anchorites' (?). ²⁴ 'though he was a little infant in age.'

²⁵ 'did not cling with children.'

Amalbatoich adé bí²⁶
 ba macc athar ointindi²⁷
 ba ortán más²⁸ cid in macc
 du cach oen²⁹ sar ba fordarc [sordarc?].
 Fortacht ísu† limsa *tra*³⁰
 or :: le inchombartsa^{30a}.
 ismá suidiu act consla
 slondod neich adchondarcsa³¹. [Adcon]ddarc.

[Here, I think, begins another poem.]

Tegdais adchondarc indiu³²
 badacrighidiu
 cruthanna lo : reil agne
 nithucái nach [m]eraige.
 Menic³² aluad íb dám
 cenid rubec ní romar³⁴
 cultech ndemin³⁵ dianaig les
 rugnith³⁶ archiunn ainech gres.
 Cethar³⁷ flessa formni gil
 rulatha dia [imdí]in³⁸
 teuir³⁹ cleithnadar
 fír ararolad d ... s .. g.
 Grianán⁴⁰ cen ... nam imsc[en]g
 d atháir a ...
 cesu nocht⁴¹ inaldu de
 nífera cid oen banne⁴².

²⁶ 'As was apparent, (*batoich*=*bad doich*) O living God.' ²⁷ 'he was son of a one father.' ²⁸ 'he was a goodly garden.' ²⁹ 'to every one.'

³⁰ 'Jesu's aid (be) with me then.' ^{30a} 'this conception.' MS. seems *inchomburtsa*. ³¹ 'description of everything which I saw.'

³² '(The) house I saw to-day.' ³³ 'often.' ³⁴ 'though it was not very small nor very large': compare *nadip rubec nadip romar beda*, Lib. Arm. fo. 18 'who is not very young nor very old', lit. 'to whom is not very little, to whom is not very much of life' (*beda* for *bethad*) ³⁵ 'a secure kitchen.' ³⁶ 'made.'

³⁷ 'Four.' ³⁸ 'were brought to protect it.' ³⁹ 'three' fem.

⁴⁰ 'An upper room' (from *grian* 'sun' as *solarium* from *sol*) without a couch.' ⁴¹ 'though he be naked.' ⁴² 'he would not get one drop,' *banne*=Corn. *banne* (gl. *gutta*, gl. *stilla*.)

Arcidaua dicach sin ⁴³
 atrubart ⁴⁴ bran biu thir(?) sir
 niroan indi cuse
 sín na snigi na snechtæ ⁴⁵.
 Is glæ thegdais ⁴⁶ tórm rochġos
 isnafil act óendoros ⁴⁷
 istech ndagfir ⁴⁸ dath atchí
 nit dichoim a dorsidi ⁴⁹.
 Denúas dotiagar hisatech ⁵⁰
 nidichet tegde doichlech ⁵¹
 síis iarsuidiu ségde chlí
 dotiagar ass immurgu.
 IS eil *tra* insin amnin
 nimétet ni thormassid
 ecosc náimin ⁵² amm hitá
 tegdassa adchondarcsa ⁵³.

After transcribing these obscure poems, I copied the following introduction to Ps. XXXIII, which Peyron prints, op. cit. vol. 1. p. 190, *utinam recte!* says he, *neque enim vel syllabam intelligo.* It comprises eleven lines and is written on a slip of parchment in a hand of exquisite clearness and delicacy.

Ps. dd. rl. níderb linn *tra* in senchas canone dunaithmenadar isintitullo acht masued forraithmentar and. Dialuid *dauid* forlongais có iadomdu l. co ammondu resául brethæ hosuidiu mór du setaib do abimilech hi terfochraic marbtha *dauid* conranaic side laithe nand iarsin *fridauid* 7 ninaithgeuin 7 leicsi huad air ducoras-tar dia deilb mordraige 7 fir bóith(a) forsinní *dauid* dia-diamlad connach ningeuin intí abimilech ciadudfutharcair

⁴³ 'From every weather' (*sín* = W. *hin*).⁴⁴ 'dixit.' ⁴⁵ '(there) remained not in it hitherto storm, nor rain, nor snow.'

⁴⁶ 'It is a bright house.'⁴⁷ 'in which is not save one door.'⁴⁸ 'it is a good man's house.'⁴⁹ 'its door-keepers are not unkindly' (*cóim* = Corn. *kuf*).

⁵⁰ 'Is gone into the house': after *tech* is written 'ubi fortitudinis nostre'⁵¹ 'inhospitable.'⁵² 'a delightful form.'⁵³ 'in which is this house which I saw.'

abas 7 is du atlugud buide dodia iarsintsoiradsin rondsóer rogab *dauid* insalmso síis .i. ben[e] dicam rl.

"*Psalmus David et reliqua.* Not certain to us now (is) the canonical history which is related in this title, unless if it be that (which) is related here. When David went into exile to (the) Edomites or to (the) Ammonites before Saul, much of treasures was given by him to Abimilech in payment for killing David, and he went a day then after that unto David and did not recognise him and let (him) from him, for God cast a form of great madness and of a foolish man on that David, to make him unlike (himself), and that Abimilech did not know him, though he desired his death. And it is to render thanks unto God after that salvation which saved him that David sang this psalm below, *i. e.*, *Benedicam*, etc."

The most interesting forms which this passage contains is *leicsi*, the 3d sg. pret. act. in *si*, of *leicim* = *linguo*. It has, together with the forms *foitsi*, *foidsi* 'misit,' *áilsí* 'petiit,' *gabsi* 'cepit,' *baitzisi* 'baptizavit,' *berrsi* 'totondit,' which occur in the Book of Armagh, been compared by Lottner (*Beitr.* II, 318) with Old Latin forms like *dic-sít*. I may here mention that I have since found in the copy of Dallan Forgaill's *Amra Coluimchille* (circa A. D. 592), preserved in the Lebar na huidre, the following preterites in *sius*, *sus*, which seem formed from the preterites in *si*, like *bebai-s* 'mortuus est' from the regular reduplicated preterite *bebai*:—*GLINSIUS salmu .i. roglinnig na salmu* 'dilucidavit psalmos': *SLUINSIUS .i. rosluinnestar* 'significavit': *libru solman SEXUS* (leg. *séchsus*, *séchsus* ?) .i. *rosiach libru solman* 'libros Salomonis investigavit': *tuil achuirp CUILLSIUS .i. rochuillestar tuil a chuirp*, 'cupiditatem corporis ejus destruxit': *CLUIDSIUS borb beolu .i. rochloi beolu innamborb* 'superavit ora furentium.'

Another long passage is found as a gloss on the words 'rationabilis membrorum motus sermo quidam est corporis,' at p. 36 from the end of the MS.

Cumgabal innalamsón .i. cumgabal inna lám hi crosfigill issí briathar lám insin. 7 issí briathar súle dana a cumgabál (*a*) suas dochum ndæ 7 issí briathar glunæ 7 chos a filliud fri slechtan 7 issí briathar choirp dana intan roichther dodia ocslechtan 7 chrosfigill.

“Raising of the arms this, i. e. raising of the arms in cross-vigil this is the arms’ word. And this is (the) eyes’ word, raising of them up to God. And this is (the) word of knees and legs, bending them into kneeling. And this is (the) body’s word then when it is directed to God in kneeling and crossvigil.”

As Zeuss had chiefly turned his attention to the first part of the Codex, I thought the short time at my disposal would be most advantageously employed in copying the glosses in the latter part. I accordingly began at the third page from the end and went back through the sixty-three pages next preceding, copying some of the glosses in almost every page. The MS. is not paginated, and the following numbers refer to its pages counted backwards.

66. as uachtarchu (gl. superius). erchoilti (gl. votivæ). carthacha (gl. affecta).

65. bed ailti (gl. ad implorandum). ingraintid (gl. exsequutor). donaib erlamaib (gl. oportunis). cithech (gl. flebilium). bastai (gl. lethales(a)). bastu (gl. lethali (b)). a esbatad (gl. inutilitatis suæ).

64. erchradach l. anbsud (gl. mendax). it nephdimdi .i. nidat ní (gl. est nihil). du erchradaitid (gl. uanitati). it anbsidi (gl. motabiles). andílgínd (gl. Assiriorum victoria). anas follaigthe (gl. neglecta).

65. *ailti* (leg. *áilti*) fut. part. pass of *áiliu*, *áilim* (Beitr. III 48) : hardly Skr. *ár*, *áryati* ‘to praise’. *ingrainted* = *ingrentid* Z. 265. *erlamaib* dat. pl. of *erlam* Z. 7. *cithech*, adj., from *cith* ‘imber’ O’Don. Gr. 391. : *cetis* ‘flebant’ Z. 417. *bastai*, *bastu*, leg. *bástai*, *bástu*, from *bás* ‘mors.’ *esbatad* or *esbataid* (the *i* seems erased) gen. sg. of a deriv. from *esbae*. cf. O’Reilly’s *easbadh* ‘vanity.’

64. *erchradach*, *erchradaitid*, *erchradchad* (gl. perfunctoriæ) from *erchræ*, *erchra*, Z. 839, 985 eclipsis, ‘ellipsis’ ‘defectus,’ ‘interitus.’ *anbsud*, better *anbsaid*, whence *anbsidi* (gl. motabilis, p. 64) for **anfsaid*, **an-fosaid* (*fosaím* ‘maneo,’ ‘habito’), the *f* becoming *v* (written *b*) owing to the preceding *n*, as in *coibse* = *confessio*. *dim-di* reminds one of the Welsh *di-ddim*, *dim* ‘nothing’: cf. too, the Irish negative prefix *dím* (*diombuad* O’Don. Gr. 361, *diombuan*, *diombuidheach*, *diomolaim* for *dím-molaim*) : *nidat ní* ‘non sunt res.’ *dílgínd* is O’Clery’s *dilghionn* .i. *sgríos no diolaithrigadh*.

63. *dilgedchem* (gl. indulgentissimam). *comoithaigidir* (gl. emolliat). *duimmairthe* (gl. artabatur).

62. *immusacaldat* (gl. sé adloquuntur). *notedmais* (gl. tabescebamus). *lobraigetar* (gl. egrescentium).

60. *lithai* (gl.*) . *athisca* (gl. probrosas).

59. *isandedenach* .i. *arthaciúnn són* (gl. in posterum). *bed foirethi* (gl. imbuendam, studii).

58. *ind frithorthai* (gl. adfficti). *toimten damsa bad nesbae dam du frecur ceillsiu* (gl. hanc ergo necessitatem suspensionis ammoue). *assoiriu* (gl. liberior).

57. *lasse nadraimse* (gl. adorando). *duratar* (gl. durantur). *amal bolc* (gl. ut uter). *mergach* (gl. rugatus†) .i. *romgab meirc són* .i. *amal ith bolc bis hireud* (gl. ut uter, rugatus erumnís). *cuitbedcha* (gl. frivolas‡, fabulas).

63. *dilgedchem* superl. of *dilgadach* (leg. *dilgedach*?) Z. 35. *moithaigidir* cf. *moithiu* (gl. molliorem) Z. 283, from *moith*, *moeth* mid. Ir. *maeth* (gl. tener), Lat. *mītis* from **moitis*, as *vīnum*, *oīvos*, from **voinum* and *vīcus*, *oīkos*, from **voicus*. *duimmairthe* 3d. sg. imperf. pass. of *tim(m)urc* ‘coarcto’ Z. 66.

62. With the reflexive *imm-us-acaldat* cf. *imm-us-ascnat* (gl. obviaverunt sibi) Southampton Psalter, infra, and the forms in Zeuss G. C. 847, to which add *imdilgid* ‘forgive ye mutually’ Z. 1042, *imcháinti* ‘mutual satires’, *imchésti* ‘mutual questions (*cés-ti*)’ Z. 1051: *im[f]reca* ‘assonances’ Lib. Hymn. ed. Todd p. 127, and *imesorcain* Corm. Gloss. *no tedmais* 1 pl. impf. act. of *tedmaim* ‘tabesco’ cf. *tedm* ‘tabes’ dat. sg. *tedmaim* Z. 1069. *lobraigetar* ‘aegrescunt’ cf. *lobrighthir* (gl. infirmatur) Z. 344.

60. *athisca* acc. fem. pl. from *athisech* an adj. formed from *athis* (gl. opprobrium) Z. 1006. Hence *aithisigud* ‘contumelia afficere’ Z. 1045.

59. *Dedenach*, better *dédenach*, an adj. from **dédi* = W. *diwd-ded* ‘end.’ *taciunn* seems dat. sg. of *tacenn* (*do-ath-cenn*?) which however I have not met. *Foircthi* acc. sg. fem. of *foircthe*, Z. 473 ‘eruditus,’ O’Clery’s *foirgthi* .i. *teagaisgthe*, from *for-cathe* (root CAN). As to the loss of the *n*, cf. *imdibthe* (root BEN) and Skr. *hata* (root *han*), Gr. *φάρος*, root *φεν*, Ebel, Beitr. III, 37.

58. *frithorthai* = cf. *neph-frithortai* ‘non laesi’ Z. 846: for *frith-orcthai*: cf. *frithorcuin* gl. offensam.

57. *lasse n-adraim-se* ‘when I adore.’ *amal ith-bolc bis hi reud* ‘like a grain-bag that is in frost.’ *cuitbedcha* acc. fem. pl. of

* I omitted to take down the Latin word, which was probably *festales*: cf. *lith*.

† MS. *rogatus*.

‡ MS. *frivulas*.

hoadbartaigninse (gl. auersabar). forcenna (gl. consummare). sechis forodamassa ón (gl. expertus sum). ó eritnichi (gl. acceptabilitate).

56. andorus (gl. limen). huandaisleán (gl. articulo). cid angair romba hifotheid (gl. tribulationis meæ articulo vel momento).

55. innammraithemnachtæ fri *david* (gl. iniquæ simulationis). huanaib loiscthib (gl. adustionibus). diroscai .i. is ansu cech todærnám an guin cosind loscud .i. anguin cosindsaigit áin (gl. pro suplicio dolentis cruciatum adustionibus excedente familiare est). loingsech (gl. extorris: MS. multo tempore *extoris* patria vixi). indí no-sechaiged (gl. simulantis).

54. didoiri babelone rogabad fondulso ('of the captivity of Babylon was sung in this . . .'). trisnaceimmen inandais beus (gl. per ea intervalla in numerositate graduum). acheimsón ingaibthe cechsalm (gl. parva planities). inderdaire (gl. vulgo). *amal* as reid 7 as

cuitedach an adj. from *cuithiud* 'mockery.' *dom cuithiud-sa* 'to mock me' *L. na hUidre* cited by O'Donovan *Book of Rights*, lxiv. *ba si a fálte mo chuithiud* 'it was their delight to mock me,' *Southampton Psalter*, 48 (a): *roimthighset iarsin, fo méla 7 cuited* 'they departed after that in sorrow and mockery,' *Four Masters*, A. D. 1444. *fo-ro-damas-sa* 1 sg. pret. of *fodamaim*. The same form occurs in Zeuss 1001: *cid na imneda forodamassa cose nomferat dom aithirriuch* 'even the tribulations that I have suffered hitherto will bring (?) me to my change.' *eritnichi* cf. *eritib* (gl. susceptis) supra p. 11.

56. *aisléan*, dimin. from *aisil* 'a joint,' *Corm. Ecc.* 51, *Petrie's Tara* 190.

55. *innammraithemnachtæ* for *inna mbrraithemnachtæ*, as *ar in mraith* (gl. pro prodicione) *infra*, is for *ar in mbrath: brath* gen. *bratha*, an u-stem = *W. brad*, pl. *bradau*, *Bret. brad* pl. *bradou*. *Diroscai* so *Z.* 565, *derósci* *Z.* 973, 'excedit': cf. *doróscaitis* (gl. eminebant) 43, *doroscai* (gl. praestet) 34. *is ansu cech todærnám an guin cosind loscud*, 'the wound with the burning is harder than any punishment.' *Loingsech* from *longas* 'exile,' 'banishment' dat. *longais* supra p. 20, *longis* *Z.* 1129 where it is wrongly rendered. *no sechaiged* 'simulabat' cf. *sectti* 'simulatione' *Z.* 614, *isseichti* 'in hypocrisi' *Z.* 1048.

54. *dul* (so in Zeuss XVI *roscribad in-dul-so*) seems here to mean a part of a book. *Duil* is glossed by *leabar* in O'Davoren's Glossary. *trisna ceimmen ina ndais* 'through the steps in their

cobsud indrói doglennar dosuidiu síc ba cobsud indré ingaibthe cech salm (gl. est autem parva planities appellantur uulgo hujus modi spatia bellatoria in his subsistebant unum ex his psalmis canentes). forderisiur (gl. lustrau). du thabairt diglae do dia formu naimtea ("to give unto God vengeance on my enemies"). frisacinnse (gl. praestulabar). lathidi (gl. diurno).

53. sainigud truiþ són (gl. scema variare). inna sruthe (gl. ueterum). commaairic (gl. conveniat). huandfailti (gl. hilaritate). dolinad (gl. quae poll[u]ebat). huad fadisin flaith 7 brithemnacht (gl. regalis sui que generis).

52. isgnath hisalmaib aitherrech forsnasunu cétn[u] ('usual in psalms is a change on the first words'). indusin (gl. eo). dechraigthid (gl. disceptatrix). issinni carthaig (gl. nos amantes). ma arberaiesiu biuth (gl. si tu fueris obtata sæcuritate perfuncta).

51. cotanrirastarni (gl. obligemur). difoxul cecha frithoircne (gl. nostra deuotio causas totius(a) offensæ præueniens). nephlox (gl. inremissa)(b). cid frisaccamni

aggregate: *dais* is perhaps the modern *dais*, W. *das* 'acervus,' AS. *tass*, Fr. *tas. amal as réid* etc. 'as the road is smooth and is firm which leads (?) to this, *sic* the space was firm wherein each psalm was sung.' *forderisiur*, leg. *fordercisiur*, and cf. *fordarc* i. *solas no réil*, 'a light or manifest' O'Clery. *frisacinnse* the 1st sg. 2dy present and *frisaccamni* (gl. praestulamur), infra, 51, 1st pl. pres. indic., of *frisaicim* (gl. operior) Z. 431, 1035.

53. *sainigud* 'varietas' *sáin* 'diversus' Z. 562, 563. *truiþ* gen. sg. of *trop*, Z. 1068, from Lat. *tropus. sruthe* gen. pl. of *sruith* W. **strut* pl. *strutiu* (gl. antiquam gentem) Juvencus p. 6. *fáilte* dat. sg. *fáilte* 'joy' 'welcome': *dolinad* (gl. polluebat) 3d. sg. 2dy pres. of *dolinim* (gl. mano, gl. polluceo) Z. 430: cf. W. *linisant* (gl. lavare, salivis) Juvencus, p. 98, Lat. *linio* 'to bedaub,' 'to besmear.'

52. *aithirriuch* the dat. sg. of *aithirrech* (O'Reilly's *aithearrach*) 'another,' 'a change' occurs in Zeuss, 1001: *oitherroch aidacht* 'another bequest,' Lib. Armach. fo. 18b. 1: an adverb *aithirriuch* 'again' occurs infra 49. *dechraigthid* cf. *dehcrigim* (gl. dispesco) Z. 431, *dechrogod* differentiam, Z. 433:

51. *co-tan-rirastar-ni*: cf. *co-rir-siu* (gl. ligabis) 48 infra. *rom-rír mo thol cholnide cordumsel fo nám pechtho* Z. 479 'my carnal desire bound me to be under a yoke of sin.' *difoxul* etc. 'from the removal of every offence.' In *nephlox* the *lax* is like W. *lais*, *llaes* from Lat. *laxus. tessim* 2d. sg. imper. *teismetar*

(a) MS. totitius.

(b) MS. inrimisa.

(gl. et præstulamur). tessim adæ (gl. refunde, mala). eulaig (gl. experti).

50. fechemain .i. bibdaid són (gl. obnoxii). bed estoiscthi (gl. ad inpremendum). inriathor (gl. torrens). amal bemis fordiucaisi (gl. uelut absorpti). hua imbiud innanamat (gl. aquis magnis).

47 94. afrithchathaighthiu (gl. impugnatores suos). á ascada .i. a naintea—leg. náimtea—(gl. emuli). nondaberthar aithirriuch indoiri (gl. nolite opinari reductos de babilone in alienas terras posse transferri).

48. cid brothad ni biat fo máim inna culech (gl. ut peruatat saltim ad momentum dominatio profanorum). corirsiu .i. artroidfeasiu inna drochdaini adæ diananduch airis fechnach anandach mani erthroitar hua dia (gl. ligabis si quidem est felix malitia). michlodcha (gl. nefarias). isna cammaighthiu (gl. oblicationes). inlidiu (gl. inſidiatræ nequitia). gute (gl. supplicantium). araossa (gl. quæ manet).

23 infra, 3d pl. pres. pass. of a verb **teismim*: cf. O'Davoren, 'Eisim .i. tuismither inntib. Teisim .i. tuismither estib.'

50. *féchemain* 'debtors' *féchemnaib* debitoribus, Paternoster, *fach* debitum, Z. 21,252. *bibdaid*=*bibdid* Z. 739, nom. pl. cf. *bibdu* 'reus' Z. 250. *riathor*=W. *rhaiadr* 'cataract' and O. W. gen. pl. *reatir* (gl. torrentum) Juv. p. 28. *hua imbiud inna namat* 'by the multitude of the enemies': *imbed* ops, copia Z. 75.

49. *ascada* cf. *ascadaib* (gl. aemulis) Z. 1064. *ro-n-dabérthar aithirriuch indoiri* 'that they will be brought again into slavery.'

48. *cid brothad* etc. 'even a moment they will not be under (the) yoke of the profane.' *brothad* gen. s. *brotto* n. pl. *brottae* Z. 313. Hence *brotte* 'momentaneus' Z. 765. *co-rir-siu* etc. 'Bind thou i. e. thou wilt abate the evil men, O God, to their wickedness, for prosperous is their wickedness unless it be abated by God.' With *artroidfeas* (leg. *arthróidfeas*) and *er-throitar* for *erthróid-dar* cf. O'R.'s *traodhad*, *troedha* 'subduing,' *nem-throeta* (gl. impenetrabiles) Gild. If the root of this word end in *d*, not in *t*, we may perhaps compare Lat. *trúdo* for **troido* (Lottner however, equates *trudo* with Goth. *thriútan*). *gute* 'qui supplicans' for *guidte*, **gudite*, 3d pl. 2dy pres. of *guidiu*, *guidim*. *aruossa* for *ar-a-fossa*. For the aspiration after the fem. relative sing. compare *tarsa-tharmthiagat* Z. 850, 'trans quae transgrediuntur,' where it takes place after the neut. relative plural.

47. *foruraithminset* (gl. *meminisse*; et *adjuvabit libera-
tos talia meminisse*). *arúntangar* (gl. *adficiemur*). *osní
erig* (gl. *honesti*). *indaithimfolngitad* (gl. *efficacitatis*).
comtaircidi (gl. *conlatrices*). *ciánudchanar .i. imminn-
dairc* (gl. *incinatur*). *anathchumtach són* (gl. *instauratio*).
remsedaigthe (gl. *præside*). *indacaldam* (gl. *colloquatio*).
madach (gl. *cassa*). *ní lugu immefolngi sonartai do neuch
in cotlud indaas bid suide garait no sessed etarlam* (gl.
*non minus quippe somno quam modica sessione laboran-
tium recreatur uirtus*). *huansuidiu biuc* (gl. *modica sessione*).

46. *focridigter* (gl. *accingi*). *irriti .i. intudrachtai* (gl.
inuiti). *inbastaíd* (gl. *lethaliter*)^(a). *immeluaiter* (gl. *jac-
tamini*).

45. *donaib cloithib* (gl. *victis*). *innasmachtu* (gl. *con-
diciones*). *acht dánaigthe* (gl. *inremunerata*). *ind foch-
raice* (gl. *meritum*). *issi inso indfechnige comét timnæ
ndæ* (gl. *mandatorum custodia*). *línmar* (gl. *numerosa*).
inneccun l. intamun (gl. *radicem*).

47. *Foruraithminset* for *for-ru-aithminset* ‘*memoraverunt*’
foraithminedar ‘*memorat*’ Z. 852. *erig*, better *airig*: cf. *airegas*
‘*principium*’ Z. 255, *airegdu* ‘*præstantior*’ Z. 284. With *com-
taircidi* cf. *recht-taircid* ‘*legislator*’ Z. 820. With *imm-inn-dairc*
(gl. *incinatur*) cf. *imm-i-daircet* Z. 1064 “*which they, the psalms,
sing*” scil. of Christ. *athchumtach* = *aidchumtach* Z. 883: *madach*,
hence comes *madachu* ‘*cassos*’ Z. 980 n. *Nílugu* etc. ‘*the sleep
gives firmness to every one not less than short sitting or stand-
ing occasionally*.’

46. *focridigter*, an infinitive passive (*focridigegar* ‘*accingit*’ Z.
476) like *bendachthar* and *mestar* Z. 472, to which add *cairddi-
nigther* ‘*amari*’ Z. 1129, *ingoistigther* (gl. *inlaqueari*) Z. 848, and
fedar (gl. *ferri*) which occurs somewhere in Zeuss. *immeluaiter* seems
the 2d pers. plur. passive for *immeluaidter*: cf. *imluad* ‘*agitatio, imm-
luadi exagitat*’, Z. 847.

45. *smachtu* ‘*conditions, stipulations*’ Z. 582, 1041,
smactu Z. 883. In *acht danaigthe* the *acht* appears either a
preposition or a prefix and *danaigthe* the gen. pl. (or singular,
for *danigthea* Z. 10,994?) of *dánigud* or the part. preterite
pass. of *dánigur* Z. 448: in the first case the phrase might be
rendered by *ἕκτος δωρον. issí* &c. ‘*this is the prosperity* [cf. *fecht-
nach* supra] fulfilment of God’s commandments.’ *meccun* cf. *co
as-mecnugur-sa* (gl. *ut eradicem*) Z. 756. *tamun*, gen. *tamoin* .i.
crann diambenar abarr, Trans. Philolog. Soc. 1859, p. 194, the

(a) MS. *lætaliter*.

44. *dobuith doforaithmit ón imbiuth ailiu .i. innaimsir cenmitha innim bi fein* (gl. alii per illos sæculo te interfuturum esse lætaberis). *huanerbermis biuth* (gl. ex illo tempore quo degebamus in Egipto). *nicoimnacmarni .i. sech ni coimnactar arnamit son for tan bristisni* (gl. opprimi nequivimus). *inmetafordid* (gl. metaforicos) .i. *epert inchumtaig forsnadrummaib anamat airdbide* (gl. non momentanea lesione contenti metaforicos afflictum se, sed non peremptum plagis hostium recordatur). *erchradchae* (gl. perfunctoriæ). *nicech fær dana* (gl. foenum). *lasna meithleorai* (gl. apud messoros). *lasnagniadu* (gl. apud operarios).

43. *huandfairsingmenmnaigi slain* (gl. magnanimitate salva), *amal bid innagniadu* (gl. operariorum). *indaninruicci ón* (gl. indigni). *ba arscinsin la aithrea* (gl. institutione patria). *fil isintsalm riam* (gl. sermo superior). *doroscaitis* (gl. eminebant). *intserc .i. inmoltai dongní inse tribindius 7 chlais ara ruichiuir moguth occaib* (gl. affectus).

42. *huan cetnu dedol indlaithi* (gl. a primo ergo crepusculo). *lase dorolaig* (gl. remitendo reatum). *inmodán* (gl. modulus). *nonnodiummusaigtis* (gl. apud superbientes).

41. *huallach* (gl. arrogans). *etuaingithe* (gl. indignatus). *écmaitiu* (gl. insolentior). *timmargaid* (gl. castiget). for-

trunk of a tree, also the name for a poet of a low grade: *tamhan .i. corp gan ceann* 'body without head O'Clery.'

44. *dobuith doforaithmit* etc. (thou wilt rejoice) 'that thy memory is in another world, i. e. in time, besides in heaven thou thyself art.' *bi* (leg. *bí?*) 2d sg. (indic.? conj.?) of *biu. coimnacmarni*, 'possumus,' *coimnactar* 'possunt.' *fær*, better *fér*, gen. *feuir* Z. 116 = W. *gwair* 'hay.' *meithleorai* acc. pl. of *meithleoir*: cf. Corn. *midil* gl. messor, O. W. *metetic* 'reaped,' Lat. *meto*.

43. *fairsing-menmnaige* dat. sg. of *fairsing-menmnaige. fairsing* amplius. *la aithrea*, 'apud patres' the first acc. pl. of an r-stem hitherto found in an O. Ir. codex, from **aithera* by progressive vocalic infection. So *bráithre* 'fratres' (leg. *bráithrea*) Féilire Epil. 409.

42. *do-ro-laig* 3 sg. pret. conj. of *doluigim* remitto, ignosco, Z. 432. *é-tuaingithe* 'deemed unworthy' (*étualaing*): *tualaing* = W. *teilwng* 'dignus.'

chain .i. doaithminedar do dia in popul .i. huare rombu mor dorat *dauid* frit adradsu ronsoirni adæ arsin (gl. commonentem deum quantam beatus *dauid* curam religionis et divini cultus habuerit).

40. dia feidliged ires foirbthe leu asoerthar dinaib imnedaib (gl. promissionum saltim fidem manentem captivitatem esse laxandam). dundlár (gl. solo) .intærchoiliud (gl. in effectum.)

39. ind ithlair (gl. areae, gen. s.). cossecartha (gl. dicati).

38. sainredach (gl. peculiari). tairngire flatho dia-chlaindsom 7 a tindnacul ade hisión intsainriud it hæ insin indatairngire (gl. geminis ergo promisis in suffragium liberationis utitur). nochis ule tír tairngeri ón (gl. quum elegit dominus síon perelegit eam in habitationem sibi). dundarchogacht (gl. venationi). ishe infer so rogab chrine oc techt imbethil .i. hæc requies rl. bidfir æm olsesom is *sunt* biasa ineilithri collae messa (gl. hæc requies mea in sæculum secu[lorum] promisisti inquit quod in hac domu tibi requies multi temporis i.e. habitatio in longum esset futura.)

37. fiadach lassanda[la]lín 7 tír frecur ceill lassin lín naile (gl. ut venationibus studiosi capiendarum ferarum utrique ergo captivis diverso labore utuntur cibus). inglennat .i. ithid cach dib biad álaili (gl. vestigant : ambo escas indagine operosa vestigant). intudidin .i. intois-

41. *forchain*, etc. "the people mentions i. e. reminds (*doaithminedar* = *taithminedar* Z. 852) unto God, i. e. because it was much that David gave to thy worship, save us, O God, therefore!"

40. *dia feidliged* etc. "if there remain with them a firm faith of their being saved (*soerthar* infin. passive, see supra) from the tribulations."

38. *tairngire* &c. "a prophecy of the kingdom to his children and its bestowal in Sion especially : those are the two prophecies." Over *archogacht* in my original transcript of these glosses, the late Eugene Curry has written in pencil "*archoga* .i. *cú selga*" which means a 'dog of hunting' In O'Davoren's glossary *archoige* is explained as a hound that kills deer (*cú marbtha aige*). *Bid fir* etc. "It is true," 'said he, "it is here I shall be in pilgrimage till the day of judgment."

37. *fiadach* etc. 'hunting game with the one party and cultivation of the earth(?) with the other party.' *inglennat* etc. 'they track i. e. each of them eats another's food' *robóí chocad* etc.

sigecht (gl. ductum). robói chocad etir deichthriub 7 de-thriub corricisin (gl. decim et duæ tribus ante captivita-temsem per inimicæ erant). nocairdnigthea (gl. foederatae sunt). ointad inpopuil són (gl. felicitatis eventum). bed cuimrehti (gl. ad stringendum).

36. oldaas nermitnighthifeid (gl. quam consecratione). as nephatdanaigthe intimthrecht hisin (gl. ne inremuneratum putarent gratiarum actionis officium). doratad fornanaimdea (gl. pro ultione hostium). conrotataile .i. fordechuid (gl. confouerat). dufertthar (gl. conditur officium). trisintuistin (gl. creatione).

35 sainredaig (gl. peculiari). innanguidech (gl. supplicum).

34. cosochenélaigidir .i. issoiriu indate idail .i. air ní-techtat sidi anmain (gl. homana imago nubilitet). bithé doibsium amal andeuson (gl. auctores idulorum ... optat deorum suorum similisimos (*sic*) fieri quod maledictum). indairilteo (gl. meriti). ciammét doroscai (gl. quantum praestet). isindib salmaibso (gl. ambobus unus sensus).

33. airndrisse .i. rethait uisci innamedón son (gl. erratam venis fontium). asardu (gl. eminentiorem). codur-urgaib (gl. emerterit). nochis dunaidbet són (gl. adserere perhibentur).

32. nuib (gl. ad recentia). inna aisndísen fil isintsalm innúnn són (gl. expositionis ingresum ipso sui principio). naimresnad (gl. infitiatur). huanderegim (gl. questione). rogabsat (gl. cæperunt).

31. duoscaifea (gl. antecedit). codesothu (gl. ad feces).

30. malar (gl. delicta). nifiu leu bás naill conutecht forru acht beim a cinn fri cloich (gl. infantium capita petris inlidant quos non dignantur fortium morte occidere).

29. seim (gl. exile). nephinducbaide (gl. ingloriosus).

“there was war between the ten tribes and the two tribes—literally ‘ten-tribe and two-tribe—up to this.’”

34. *co sochenélaigidir* etc. ‘that it ennobles, i. e. it is nobler than are idols for these have not life. ‘*bithé* &c. ‘they are like their gods’ (note the acc. *deu* after *amal* : so infra : *amal na grinnénu*.)

30. *ní fiu* etc. ‘unworthy with them that (any) other death should come on them save striking their head against a stone.’

28. im olc fu maith ón (gl. qualitatis). du intiuch óinlai (gl. cotidiano iteneri). etir réid 7 amreid 7 etir fán 7 ardd (gl. viator per tractus terræ).

27. huat etarcnu .i. huat ingnu (gl. cognitione mea profundiora intellexisti). cid cré cid táis (gl. massam). duslaid .i. cruthaigedar (gl. plasmantis). fuluinn (gl. avolare). inna cennaige (gl. negotiatorum).

26. dundí adgreinn (gl. persequenti). huanchosmailigiud (gl. comparatione). is dæ intoilse amal asndæ inna dorche ("God is the light as God is the darkness.") ingléis (gl. rimare). nifitir idal innainchlidi amal rundfitir dia (gl. dii ab hominibus fabricabuntur, et nemo in eis est qui talia possit seire).

24. murdai (gl. muratas).

23. amal loiscde .i. inní forsateismetar (gl. concremant).

22. indingchis (gl. incensum). duathmaldachad (gl. ad remaledicendum). huath remglicci (gl. pervicacia). archoimtiu (gl. excussantem).

21. triaslach foirgiallae dialailiu (gl. decipere).

20. inrualadsa (gl. offendi). huammuintir féin son (gl. propriis proditus).

19. cen chinta friusom (gl. gratis). lasse dusement (gl. cum persequeretur, a filiis suis). intesamni ind frieín

28. *intiuich* dat. sg. of *intech* 'a path' which occur in Parich's hymn. *eter réid* etc. 'both smooth and unsmooth and both meadow and height': *fán*=W. *gwaun*, Corn. *guen* (gl. campus).

27. *cré* gen. *criad* Z. 709=W. *pridd*, Lat. *creta*? *tais* Mid. Ir. *taes* (gl. pista) W. *toes* 'dough' Breton. *tóaz*, Pictet compares A. S. *thæsma*, O. H. G. *deismo* 'fermentum.' With *fuluinn* cf. *fulumain* (gl. volubilis) Z. 739 and Lat. *volō*.

22. *ingchis* is borrowed, like Corn. *encois*, from *incensum*.

20. *muintir*, dat. of *muintir*, *montar* Z. 823 declined like a *fem.* *â*-stem, but which is unquestionably, as Siegfried thought, a loan-word, like the N. H. G. *münster*, from the Lat. *monasterium*. The loss of the *s* between *n* and *t* is regular: cf. *cinteir* (gl. calcæ) Z. 744 (Bret. *kentr* 'spur,' Corn. *kenter* 'a nail,' W. *cethyr*) with *κέντρον*, *κέστρον* which forms seem to have both arisen from an Indo-European KANSTRAM. In Irish *s* is also lost between *r* and *t* cf. *tart*=Goth. *thaurstei* 'thirst.'

19. *intesamni* etc. 'the confidence of the righteous men in

dut chreitimsin adáe dianumsoirae (gl. fiduciam). inderbamnacht .i. sechis innamairis ón .i. air imfolnguba amairis doibsom manimsoiraese (gl. difidentiam : In mé omnes persecutores spectant quo per mé vel fiduciam vel difidentiam capiant).

18. coil (gl. exilis).

16. intropdaid (gl. tropicos, τροπικῶς).

15. forsnaib conaraib (gl. in semitis). bibdid (gl. obnoxii, gen. s.).

14. toirndide .i. brec (gl. tinctum).

12. huanaib cellorib (gl. ex prumptuaris).

11. duchoimarraig (gl. exuerit).

10. amal nagrinnenu .i. bite imchre[*ch*]tu (gl. tamquam ulceribus fasceolas). indetaig bruinnidi .i. bís tar bruinniu ógæ són (gl. fasciæ pectoralis).

9. immarcidetaid (gl. sequellam). nach torbatu coit-chenn (gl. commonem utilitatem). tridluthad inna nnél (gl. aper[*u*]it nubibus). areroch[*r*]aib (gl. in tibiis). airnaib eruchordaib (gl. pro tibialibus).

8. annárbudech (gl. non contentus). dunmoindeinmidetu (gl. ad generalem mu[ni]ficentiam). inchoteicthea (gl. concretionis).

7. e[*u*]lachu (gl. expertos). as chubaithiu (gl. concinn[*i*]ore). aschomaicsiu (gl. uiciniore). rofoilsigestar (gl. detexuit).

thy belief O God, if thou save me.' *inderbamnacht* 'uncertainty' *inderb*, incertus, *inderbus*, incertitudo, Z. 751.

amairis infidelitas Z. 610. *air imfolnguba* etc. 'for thou wilt cause infidelity to them unless thou save me.'

10. *amal* etc. 'like the bandages i. e. that are round ulcers': *grinnenu* 'fasceolas' cf. *grinnib* (gl. fascibus) *L. Breacc. ind étaig* etc. of the breastcloth i. e. that which is over the breast of a virgin this."

9. *immarcidetaid* acc. sg. of *immaircidetu* (gl. consequentia) Z. 274. As to *dluthad* see my *Irish Glosses* No. 636, and add these, *dluthad* (gl. pactum), *dlúthsit* (gl. infigerunt) Lib. Arm. 189 b. 2: *cid ar-an-dluthid caratrad friu* 'why do ye make close a friendship with them?' Z. 608. *erochraib* dat pl. of *eruchor* cf. *erochair-chétlaid* (gl. tibicen) Z. 198.

8. *móin-déinmidetu*: *móin* = Lat. *moenus*, *munus*, see Kuhn Zeits. II. 149. Zeuss (G. C. 37) errs in comparing *máini* (for *móini*) with Goth. *maithms*.

6. ni esgaibter (gl. nec excipiuntur). cid mór induil nó cid bec ni eper nephmolad dæ di ('whether the thing be great or be little, non-praise of God is not said by it'). amal is trí accomol nildule conterisedar indom-on sic imfolangar ónmolad dodia trí chocetal innanule ndule ("as it is by conjunction of many things that the world is composed, sic one praise is made unto God by harmony of all the things"). as imbechtrachu (gl. exteriore).

5. tinolta (gl. locata). is sain intoilse 7 it saini inna rinn ("different is the sun and different are the stars"). fot saiguil ón (gl. diurnitatem).

4. cosaigthi (gl. pedata). adgladathar (gl. appellat). arnaib fedaib sonartaib ardaib (gl. pro terribilibus arbustis). anat ninsuidigthi (gl. instituta). inailigthiu (gl. in alternatione).

3. nuntuailngegedar (gl. dignatur).

2. arribaigedar (gl. resultat).

Other glosses from this codex are:—

Col. 1. roásaiset drissi innasenchomrorcan tar sodin (gl. renascentes spinas). intan foruirim obell 7 astri ('when he put an obelisk and asterisks'). ciarud bóí aururas form (gl. licet cursim).

Col. 301. arin mrath (gl. pro prodicione). inna drochomairle (gl. consilii pravitate). dufurcbad (gl. promebat).

Peyron gives this, op. cit. i. 189, 190: dintemul (gl. obscuratione solis).

5. 'locata' is probably for 'collocata,' for *tinolta* means 'collected,' *tinola* Z., 848, 855, 1004 'colligat,' *doinola* (gl. adplicat) Z. 1004. *fot* 'length,' *saiguil*=saeculi.

4. *cosaigthi* part. pret. pass. of *cosaigim* a derivative from *cos*=Lat. *coxa*, whence W. *coes*. *arnaib* etc. 'for the strong, high woods.'

3. *nu-n-tuailngegedar* cf. *tualaing*=W. *teilwng* 'dignus.'

Col. 1. *ro[f]ásaiset* etc. 'thorns of the old errors grew through this.' *obell* is borrowed from *obelus* as *astri* from *aster*.

Col. 301. *mrath* for *mbrath*: *drochomairle* for *droch-chomairle*.

din temul "from the darkness." With *temel*, Corn. *tivul* in *tivul-g-ou*, cf. Lat. *ten* for *tem* in *tenebrae* for **temefrae*, *temethrae*, *temetrae*. Skr. *tamas*.

THE BERNE GLOSSES.
(COD. BERN. MSS. LIT. 363.)

The attention of Celtic scholars was first drawn to the Hiberno-Latin Codex of the eighth or ninth century, preserved in the Library of Berne, by Orelli, who, in his edition of Horace (Turici, 1843, praef. p. 1) printed some of the Old Irish glosses scattered through the book. I spent a day over this MS. which contains, *inter alia*, a copy (not quite complete) of the Odes and Satires, and got all these glosses, as well as what seems a quatrain to be found at fo. 115*a*. Many Irish names, of scribes or saints probably, occur in the margins. I noted 'dub.' (*i. e.*, Dubthach) 27*a*: comgan, 32*a*: dungal, 54*a*: macc longáin, 94*b*: cormac semper, 65*a*: fergus, 84*a*: sathránus (or perhaps sathrannus), 88*b*. The German 'Raiginboldus,' occurs at 127*a*. and 128*b*. At fo. 127*b*, opposite the passage "illa (Sybilla) hausit harenam in manibus et tam longam uitam poposcit, cui Apollo respondit id posse fieri si erithriam insulam relinqueret et eam nunquam uideret," is written 'sicut mac ciadain' (*i. e.*, son of Ciadán, 'dovelet'), which seems an allusion to some similar Irish legend now, so far as I know, lost for ever.

Five of the glosses are so extremely obscure, those namely in ff. 34*b*, 65*b*, 125*a*, 175*a*, 176*b*, and I am so doubtful of the accuracy of my copies, that there is no use printing them.

The following, however, are quite legible :

31 *b*. togluasacthi toglúaset chombairt (gl. et egerunt partum: Castores autem a castrando dicti sunt. Uirosa autem uenenata. Nam licet sint multis remedio tamen praegnantes eorum odore abuciuntur et egerunt partum).

NOTES.

togluasacthi must mean 'women quick with child:' cf. *togluasacht* 'moving' O'Don. Gr. 278. *Ghuasachd*, *gluasad* 'motion,' *gluaisim* 'moveo' are still living in Ireland and the Highlands, *togluáiset* 'movent' 'agunt.' *combairt* (generally *coimpert* gen. *comperta*, which is glossed by *sperma* in H. 3. 15, see my *Irish glosses*, p. 10, here means *foetus*. Note the aspiration produced by *togluáiset*, the 3d plural of this tense having anciently ended in a vowel.

34 *b.* *in marg.* muoralach (gl. BUFO. rana terrestris simlæ [*sic*] magnitudinis):

37 *b.* loman æcorse (gl. speras funium).

94 *b.* taircheltach (gl. magica ars).

103 *a.* sliab gargain (gl. Agaurus).

176 *b.* cathasach (gl. sermonibus: Non ille quamquam socraticis madet Sermonibus te negligit horridus. Hor. Carm. III, 21).

176 *b.* uire (gl. ferias).

182 *a.* angelberga (line drawn across *b*) is written opposite the second of these lines (Hor. Sat. lib. I. sat. II. 123, 124):

Candida rectaque sit; munda actenus, ut neque longa
nec magis alba uelit, quam dat natura uideri.

182 *b.* ruidgal (gl. concha, satis pure, leg. salis puri).

The quatrain—if it be one—occurs, as I said, at p. 115*a.*

Brigit dixit:—

Isel friart tailciud. frigargg. cáith
a uuair. cachóin. dodgéna samlid bidreid
riam cach. namreid.

Which may be thus arranged in lines:—

Isel friart [isel fri art]
tailciud frigargg, cáith uabair (?)
cach óin dodgéna samlid
bidreid riam cach namreid.

The *muor* in *muor-alach* is probably an error for *mór* or *már* 'great.' *alach* perhaps for *álach* 'pullities.'

loman funis Z. 106=Corn. *loman* (gl. funis vel funiculus), Bret. *loman* 'courroie.' *æcorse* for *ecórscthe*? *ad-cuáirscthe*? now *cuairsgthe* 'wrapt.'

taircheltach by metathesis for *tairchetlach*: cf. *tairchetal*, *taircetilid* (gl. sagax), *doaurchanaim* (gl. sagio) Z. 767, 852, root CAN.

sliab 'mons' Z. 92. *gargain* gen. s. of *gargan* 'Garganus.'

cathasach 'quarrelsome' from *cath* 'pugna,' Gaulish *catu*: perhaps, however, *Cathasach* here is not a gloss but a scribe's name.

The remaining glosses are obscure to me. As to the quatrain it may be thus rendered:—

"Lowly to (the) high, lowly to (the) high, tender to (the) rough.....pride: every one who shall do thus, everything unsmooth shall be smooth before him.

THE LEYDEN GLOSSES.

FOR the following glosses, of which some have already been printed by Pott in a German periodical, I am indebted to my friend and teacher, Siegfried, Professor of Sanskrit in Trinity College, Dublin, whose early death was an irreparable loss to comparative and Celtic philology. He transcribed them at Leyden, on his return to Ireland from one of his vacation visits to Germany.

The MS. (Num. 67 of the Latin MSS. of the Public Library) in which the glosses are found, is one of the three copies of Priscian, written by Irish monks, which exist on the Continent. The name of its scribe was Dubthach, and it has been calculated from the following entry that its date is A. D. 838 :—

“Dubthach hos uersus transcriptit tempore paruo
indulge lector quae mala scripta uides.

tertio idús apriles	tribus degitis
tertio anno decennio cicli	tribus instrumentis
tertio die ante pascha	penna membrano (<i>sic</i>)
tertia decima luna incipiente	atramento
tertia hora post meridiem	trinitate auxiliatrice.

Siegfried has omitted to note the page in which the first gloss, *eirr* (gl. *curruum princeps*), occurs.

17 *b.* sí (gl. *ipsa*) *madu coscedar* (gl. *consequatur*).

26 *b.* *luathchride* (gl. *cardiacus*).

29 *b.* *ingor* (gl. *sabrateria*).

30 *a.* *lesmac* (gl. *priuignus*).

NOTES.

Of *eirr* (in the MS. accents are placed over *e* and each *r*) the gen. sg. *ind erra* or *errad* occurs in *Cormac's Glossary*, cod. B. s. v. *Gaire*.

madu ‘si est’ seems the singular of *matu* ‘si sunt’ Z. 671. All that is clear about these forms is that *ma* means ‘if’ and *-du, -d, -su, -so* = ‘is’, *-tu, -t* = ‘are.’ *luath-chride* from *luath* ‘swift’ and *críde* = heart.

ingor ‘anchor’ Z. 744, 1107.

les-mac = W. *llysfab*, ‘son-in-law’ Bret. *lesvab*. see my *Irish glosses*, No. 48. Zeuss identifies this *les* with the Cornish *els* (gl. *priuignus*). But *quaere* if this is not from *elt*, which occurs in

- 37 *b.* odbrann (gl. talus).
 55 *a.* cuil (gl. culex).
 58 *a.* srónbennach (gl. rinoceros).sonluas. (gl. ῥίρκης).
 59 *a.* ráth (gl. medius: sequester medius inter duos altercantes).
 61 *a.* sulbair (gl. lepida).
 62 *a.* foilenn (gl. alcedo). lind tee (gl. fervor).
 aúttas? (gl. pollen).
 63 *b.* barr (gl. pelium).
 65 *b.* séir—leg. séire—(gl. cibus).
 Pott gives a gloss omitted by Siegfried, namely fann (gl. postica), and the phrase: ond ut. so ar, arecar—which I do not understand.

the Pictish inscription on a cross in Forfarshire: Drosten : ipe uoret elt forgus(a). So Corn. *gwels* 'stramen' = W. *gwellt, gwyls* 'ferus' = W. *gwyllt, mols* 'vervex' = Ir. *molt*, med. Lat. *multo*, Fr. *mouton*.

In *odbrann* 'ankle' (so in the St. Gall Priscian, Z. 1102) Siegfried explained the *od* as = Skr. *pad*, Gr. *ποδ*, Lat. *ped*. The *brann* remains obscure. *Odbrann*, now corrupted into the Gaelic *aobrann*, is the Welsh *uffarn*, Bret. *ufern* or *uvern*.

cuil, gen. *cuilech*, a *c*-stem = Lat. *culex*. *srónbennach*, also in Z. 28, from *srón* 'nose' and *bennach* 'horned.'

ráth cf. the Gaelic *ràthan* vadimonium.

sulbair = O. W. *helabar* from *su* = Skr. *su*, Gr. *εὖ* and *labair*.
foilenn = W. *gwyllan*, Bret. *gwelan*, whence Fr. *goëland*.

lind O. W. *linn* W. *llyn*: *lind tee* (gl. fervor) 'warm water': *tee* now *teo*, pl. *teit*, Z. 80 'warm' is an adjectival *nt*-stem,—Lat. *tepens*, Skr. *ताप* to burn? Hence *tête* 'warmth' Z. 80.

barr (gl. cassis) Z. 51, O. W. *barr* (gl. colomaticus) Fr. *barrette*, It. *berretta*?

séire (gl. cibus). This occurs in Cuimine's poem on the Saints of Ireland cited in the Martyrology of Donegal ed. Todd, p. 188: *O doghabh crios fo a colainn. . . nochar chaith sáith no séire* 'since she took a girdle about (lit. under) her body she ate not enough nor food.'

(a). This is the reading of my revered friend Dr. Petrie. I am convinced of its accuracy, having often carefully examined a cast of the inscription in his possession.

THE CODEX OF THE MONASTERY OF S. PAUL.

(Cod. S. Pauli, No. LXXXIV.)

Herr Mone, the Archivdirektor at Carlsruhe, has the merit of having discovered and made known a manuscript, now preserved in the monastery of St. Paul in Carinthia, and brought thither from the monastery of Reichenau in the Lake of Constance, which we know was frequented by Irish monks in the eighth and ninth centuries. He had sent the first verse of an Old Irish poem which he had found in this MS. to Dr. Reeves, and when I wrote requesting to be favoured with the remainder, he not only, with the courtesy of a gentleman and a scholar, complied with my request, but sent me two other extracts in verse from the same codex and a letter dated Carlsruhe, 24 Jan. 1859, from which I make the following excerpts:—

Ich lege Ihnen die verlangte Abschrift des Gedichtes auf dem könig Aed bei, und bemerke dass es in einer Handschrift des 8 Jahrhunderts steht die zuerst im Kloster Reichenau im Bodensee aufbewahrt wurde, jetzt aber zu S. Paul in Kärnten ist. In Reichenau waren im 8 und 9 Jahrh. mehrere irische Mönche, von welchen sich noch Codices hier befinden. Daraus Zeuss durch meine Vermittlung die irischen Glossen abschrieb, auf welche ich schon im Jahr 1845 aufmerksam machte..... Wenn sie meine Abschriften altirischen Gedichte brauchen können, so ist es mir angenehm, ich besitze noch mehrere, auch Notizen und Auszüge über die irischen Codices zu Brüssel.....

Here follow the Poem and verses, with a few conjectural emendations of Mone's transcripts:—

I

Aed oll fri andud nane aed fonn fri fuilte fele
indeil delgnaide aschóemem didindgnaib roerenn rede.

Inchlí comras cond credail ollmas futhocaid tugaib
du farclu sech cach úidine dimoisten míne mruagaib.

Mac Diarmata dil damsa cid iarfachta ni insa
amolad maissiu máenib luaidfidir (a) láedib limmsa.

Inmain nainm nitat (b) nuabla aeda nad airdlig dígna
in cruthglan clú nad chlithe dianduthoig liphe lígda.

(a) M. luaid fidir (b) M. nit ut

Aue Muiredaich centhair (*b*) all togu fri orddain (*c*) úallan
 aue nifríth nach ammail na rig dichlandaib cualann.

Indflaith issed aorbbae cach maith do dé no arddae
 ingas fine cen dídail di rígaib massaib marggae.

Is bun cruinn máir miad soerda fribáig is bunad phínda
 is gasne arggait arddbrig dichlaind chéit rig céit rignae (*d*).

Oc cormaim gaibtir dúana drenga itir dreppa dáena
 arbertet bairtni bindi tri laith linni ainm náeda.

Aed oll.

II

Ex eodem codice.

Muling (*e*).

Is en immo niada sás (*f*)
 is nau (*g*) tholl diant eslinn guas
 is lestar fas is crann crín
 [nach digní toil indríg tuas.]

Is or níglan is nem im grein,
 is lestar narggit cu fín (*h*)
 is son is alaínd is noeb
 cach oen digní toil indrig.

III

Ex eodem codice.

Suibne geilt. barr edin.

Mairiu clun hi túaim in bir
 ní lan techdais bes sestu
 conaretglannaib (*i*) areir
 cona grein cona escu.

Gobban durigni in sin
 conecestar duib astoir
 mu chridecan dia du nim
 is hé tugatóir rodtoig.

Tech hira fera flechod
 maigen na áigder rindi
 soilsidir bidhi lugburt
 ose cen adnacht (*j*) nimbi.

(*b*) M. centhain (*c*) M. ordduin

(*e*) M. Maling (*f*) M. sar (*g*) M. nan

(*h*) M. sin (*i*) M. conar et glannaib (*j*) M. udnucht.

Here follows Eugene Curry's translation of the first of these poems—(the words in brackets are written over those immediately preceding them):—

Aedh great to institute ⁽¹⁾ hilarity,⁽²⁾

Aedh anxious (desirous) to dispense festivity,

The straight Rod, the most beautiful⁽³⁾

Of the hills of cleared Roerenn⁽⁴⁾.

The body which enshrines (encases) ⁽⁵⁾ a religious sense (intellect)⁽⁶⁾.

The great form under choicest of thatches⁽⁷⁾,

Which towers⁽⁸⁾ above each generation

Of Maisten of smoothest lands⁽⁹⁾.

The son of Diarmait, dear to me,

Should he desire it ⁽¹⁰⁾, it is not unpleasant (difficult) :

His praise in (for) beauty and wealth⁽¹¹⁾

Shall be sung in poems by me.

Beloved the name, 'tis no new report (assertion)⁽¹²⁾

Of Aedh who does not deserve (earns not) reproach,

The pure form ; fame not concealed,

To whom the shining Liphe is inheritance⁽¹³⁾.

(1.) C. took *andud* to be written for *adnad* 'kindling.' (2) *n-áine* gen. sg. of *áine* 'delight.' (3) *fonn*, according to C. in an old gloss under the word *acobra* 'desirous': *fonn* he writes also means 'foundation' and 'land'. (3); *deil* 'rod'=del, Cormac s. v. *Caindelbra*; *delgnaide* 'straight': as 'which is.' *choemem*, superlative of *coem*=W. *cu*, Corn. *kueff*. (4) *dindgnaib* dat. pl. of *díngna*. *roerenn* gen. sg. of *Roeriu*, which Dr. O'Donovan told me in a letter dated 13th Feb. 1859 is "a hill in the Co. of Kildare, now generally anglicised Reerin and Reelion, from which I incline to believe that Aed son of Diarmaid was of the line of the O'Tuathails, in whose territory this hill is situate." *réde* gen. sg. fem. of *réid* 'smooth,' an adjectival i-stem.

(5.) *Comras* 3d. sg. rel. pres. of a verb *comrain* connected with *comrar* (gl. capsá) Z. 842: *conn credail* 'sense of a believer' (creduli).

fu thocaid thugaib: C. took *tocaid* as for *togaid* dat. sg. of *togu* 'choice and *tugaib* as dat. pl. of *tuige* 'thatch', here used for 'hair'. This seems to me very doubtful. (8) *du-farclu* 'superabat' a verb connected with *faircle* i. *fir-uachtar* (Curry), *farclib glun* (gl. genuclis) Gildas gl. 183., 'kneecaps.' As to the termination cf. *do róigiu* 'elegit' Z. 439, *ar-a-chuiliiu* "which has depraved," Patrick's hymn, and perhaps the Gaulish *ieuru*, *εἰσπον* (Lottner, Trans. Philolog. Soc. 1859, p. 331). (9) rather thus: "of smooth Moistia's lands" *moisten* gen. sg. of *Moistiú*, now *Mullagh Mast* in the county of Kildare: *míne* gen. sg. fem. of *mín*: *mruigaib* dat. pl. of *bruig*: the eclipse here (*mbruigaib*) I cannot explain, except as a metrical license taken for the sake of producing an alliteration.

(10.) Rather: "should it be asked" *iarfachta*, pret. pass. participle of *iarfaigim*. (11) rather 'his praise more beautiful (*maissiu*) than treasures' (*máenib* for *moenib*=Lat. *muneribus*).

(12.) Rather "they are not (*nitat*) new reports" (*bla*). (13) *duthoig* country, Gael. *duthaich* 'regio.' *Liphe* the river Liffey.

- The grandson (¹⁴) of Muiredhach without disgrace
 A cliff (rock) chosen for (of) loud-speaking dignity—
 A grandson has not been found his equal (like) (¹⁵)
 Of the kings of the clans of Cualann. (¹⁶)
- The sovereignty it is his inheritance,
 All good be to him of it in the highest, (¹⁷)
 The stalk of a family (race) without reproach
 Of the wealthy kings of Marggæ.
- The butt (¹⁸) of a great tree of noble dignity, (¹⁹)
 Against battle he is the foundation of battlements :
 He is a silver sapling of lofty power (virtue)
 Of the sons of a hundred kings, a hundred queens (²⁰).
- At ale-drinking (²¹) poems are sung,
 By companies among people's houses. (²²)
 Sweet-singing bards announce (²³)
 In pools of ale (²⁴) the name of Aedh.

(14) *Aue* is here and in the next line but one, a dissyllable. (15) *ammai* for *a smail*, *a samail* 'his like.' (16) *cualann* "the district between Bray and Wicklow" C.

(17) *no arddæ* rather 'or exaltation', *arddæ* now *airde* 'height'. (18) *gas* 'sprig'. (19) *Marggæ* now Slewmary (Sliabh marga) in Kilkenny and Queen's County, West of the Barrow, O'Don.

(20) *Miad soerdæ* 'a noble dignity' in apposition with *bun*. (20) *rígnae* gen. pl. of a fem. i-stem *rígain*.

(21) *Cormaim* dat. sg. of *cuirim*, *kovpmi*, a neuter n-stem. (22) *drenga* (?) *iter* (among) *dreppa* (?) *daena* (?): *drenga* and *dreppa* are perhaps loans (A. S. *drince*, 'potus,' *drepe*, *drype* 'a blow'). (23) *arbertet* 3d pl. present indic. act. of *arbertim*: cf. *airbert* i. *airshetal*: *bairdni*, nom. pl. of *bairdne* a derivative from *bard*, means here apparently not 'bard' but 'bardic compositions': *bindi* nom. pl. masc. of *bind* 'sweet,' an adjectival i-stem. (24) *laith-linn* 'alepools,' acc. pl.

The two quatrains marked II, are part of a longer poem which Eugene Curry found in the Book of Ballymote, fo. 140 *b*, *a*. line 28, "transcribed there," he writes, "from the Book of Glenndaloch," and in the Book of Lismore, Part II, fol. 25, *a*. *a*. Here follow the copies with which he supplied me:—

Book of Ballymote.

Is or glan is neam imgrein
 is lestar airget co fín
 is aingel is ecna naem
 cach aen dogni toil inrig.

Is craeb cumra cona bláth
 is lestar inadh gnáth mil
 is lia logmar combail
 cach do gní toil dé donim.

Book of Lismore.

Is or glan is nemh im gréin
 as lestar arcait cobfín
 is aingil is ecna noemh
 cech oen do gni tol inrigh.

Is én ima niadann sas
 as .ix. toll dia neislinn guas
 as lestar fas is crand crin
 nadene toil in righ thuas.

Is én imoniada sás

is .ix. toll dianeslind guas
is lestar fás is crand crín
nach déni toil inrig tuas.

Is cnú caech [ar] nadhi maein
is brengi brén is crand crín
is craeb fia[d]abla gan bláth
cach nach déni toil inrigh.

Dogni toil mic de donimh
is grian etrocht imbi samh
is airide dé donimh
is lestar glainide glan.

Is altoir forsndailter fin
immacanar ilar cor
is caileach glaine colind
for findruine find is ór.

Is ór.

Is grian goires riched réil
fear diam buideach inrí mór
is tempull sonaide saer
is scrin [] conuchtaig ór.

Is ór.

Is craebh cubra cuna blath
as leastar is lán do mil
is lia loghmhar conabail
dogni tail mic de do nim.

Is cnu caech ar nach bi main
as brenciu bren as crann crín
as fiadabhall gana blath
cach nadene toil in righ.

Dogni toil mic dhe donimh
as grian edrocht ambi samh
is airidhi dhe donimh
is leastar glainidhi glan.

Is ech buadha dar magh reidh
fear atcosnai flaith de móir
is carpat feghair fo righ
do ber buaidh a hallaib óir.

Is grian curis riched naem
fer dan buigeach in ri mór
is tempal sonaigi soer
is scrin naem conatuigh dhór

Is altoir forsndailter fin
immacantair ilar cor
is caileach ghlanna culind
is findruine finn is or.

Is or glan.

The following translation of the copy from the Book of Ballymote is by Eugene Curry :—

He is pure gold, he is a heaven round the sun,
He is a vessel of silver full of wine,
He is an angel, he is wisdom of saints,
Every one who doth the will of the King.

He is a sweet branch, with its blossoms,
He is a vessel in which honey is ever found,
He is a precious stone well set,
Every one who doth the will of God of heaven.

He is a bird upon whom a trap has closed,
He is a perforated canoe insecure in danger,
He is an empty vessel, he is a decayed tree,
Who[so] doth not the will of the King above.

He is a blind nut, in which there is no profit,
He is a stinking rottenness, he is a withered tree,

He is a wild apple-branch without blossom,
Every one who doth not the will of the King.

If he does the will of the God of heaven,
He is a brilliant sun round which is summer,
He is the image of the God of heaven,
He is a vessel of pure glass.

He is an altar upon which wine is shed,
Round which is chanted a multitude of choruses,
He is a chalice of glass with liquor,
With silver chased and gold^(a).

He is a sun that warms brilliant heaven,
The man of whom the great King is thankful :
He is a prosperous noble temple,
He is a shrine ornamented with gold.

The sixth stanza of the Book of Lismore version may be thus translated :—

He is a horse of victory over a smooth plain,
(The) man who strives for (the) kingdom of great God,
He is a chariot that is seen under a king,
Which wins a prize from halls of gold.

The third poem is, to me, for the most part unintelligible. The *Suibne Geilt* (lunatic) mentioned in the title, is said to have gone mad at the Battle of Moira. He "was many years afterwards murdered at Tigh Moling now St. Mullens in the County of Carlow, by Mongan, the swineherd of S. Moling, and was interred with great honours in the church there by the saint himself." *Battle of Magh Rath*, ed. O'Donovan, p. 236 n. The third, fourth, fifth, and sixth lines mean "with its stars last night, with its sun, with its moon. Gobban made this—let its history be known to thee." The 'Gobban' in the fifth line is the celebrated Gobban Saer of Irish tradition, who flourished in the seventh century, and made a *dvirthech* (oratory) for S. Moling : see Petrie's *Round Towers*, pp. 345, 401.

(a) Literally 'on white *finndruine* and gold.' *Finndruine* seems to have been brass or copper inlaid with silver.

THE GLOSSES ON THE SOUTHAMPTON PSALTER.

ST. JOHN'S COLLEGE, CAMBRIDGE.

I am indebted to Mr. Bradshaw, of King's College, Cambridge, for directing my attention to the so-called Southampton Psalter, which, according to a scribe in fo. 6, is "glosatum in idiomate incognito," *i. e.* hibernico. The MS. appears to be of the eleventh century, and the glosses seem of that date or perhaps a little later. The date might possibly be fixed by an entry in fo. 39*a*: "Beltene indiu for cétáin. miserere nobis domine, miserere nobis." When in the 11th century was the 1st of May (Beltene) on a Wednesday (*cedáin*)?

fo. 5*a*. tosic (gl. primus).

14*b*. esu nauæ l. calef [“Joshua, Noah or Caleb], vel nobis paruulis in christo (gl. parvulis, testimonium dei fidele sapientiam praestans paruulis)

25*a*. cuach (gl. scyfum).

25*b*. hiformut (gl. prauorum temporali felicitate turbati).

29*a*. fór (gl. profatur).

30*b*. athirge (gl. exemologiesim [*i. e.* ἐξομολόγησιν]).

33*a*. sinichiriph ‘Sennacherib’ = sinchirib fo. 53*b*.

34*a*. brithemonda (gl. giudiciale). atorgairm (gl. compellatio).

47*a*. linn insen óc híurúsalem cach rí gaibes flaithius óc híurusalem fóthruícther esinlindsen gl. in marg. Ps. 68. 14. árnic (gl. salutorium nostrorum). ise conic bas 7 bethaith (gl. deus noster, deus saluos facienti: et Domini, domini exitus mortis, Ps. 68, 20).

cuach, like W. *cawg*, seems borrowed from Lat. *caucus*.

formut dat. sg. of *format* ‘invidia’ now *formad*, Gael. *farmad*.

athirge = *aithirge* ‘penitentia’ Z. 840, 873, 986, Corn. *edrek*, Bret. *asrec’h*, Goth. *idreiga*.

brithemonda a derivative from *brithem*, gen. *brithemon*, an n-stem.

linn insen etc. “this pool (is) at Jerusalem. Every king that assumes sovranity at Jerusalem is bathed in this pool.” *ar n-íc* ‘our healing’. *isé conic* etc. ‘it is he that has power over life and death’: *conicim* ‘possum.’

47*b*. Corrici cith bésti béoa inda árben úainn ol-david (gl. Dissipa gentes quae bella uolunt).

48*a*. nosenditis (gl. psallebant). basi a falte mo chuitbiud (gl. in me psallebant, Ps. 69, 12).

50*a*. diblide (gl. senium).

51*b*. Et dixerunt quomodo scit deus
.i. interrogatibus (*sic*) .i. ni etercerta dia

Et si est scientia in excelso [Ps. 73, 11].

52*b*. othal (gl. ascie [Ps. 75, 14.]). sathel (gl. caput draconis).

54*b*. cach indiaid alaili (gl. ut cognoscat generatio altera).

56*a*. inmenic (gl. quodtiens [*sic*] exacervaverunt eum in deserto). fructus sicomiris l. mertenn cunar lansuth vel pro omni feraci arbore possuit (gl. et moros eorum in pruina, Ps. 78, 47). ireuth (gl. in pruina).

56*b*. hiforrig (gl. in funiculo, distributionis, Ps. 78, 54). cairde (gl. pactum). icocad contra dominum (gl. conuersi sunt in arcum prauum, Ps. 78, 57).

57*a*. roolach (gl. crapulatus vino. Ps. 78, 65).

Opposite to the verse Et sustulit eum de gregibus ovium depost fetantes accepit eum, Ps. 78, 70, occurs the following note *in margine*: Quasi depost fetantibus .i. min-

corrici etc. "even as far as (the) living beasts drive thou them from us, says David."

basi etc. 'it was their delight to mock me.'

diblide, like Cormac's *díblidecht* 'decrepitude' 'impotency,' now *díblidheachd*, seems cognate with Lat. *de-bilis*, Skr. *bala* 'vis,' 'robur'.

ni etercerta dia 'God does not understand.'

ó thál 'from an adze'. *Sathel* borrowed from *Satan*?

no mertenn etc. 'he destroyed, so that there was not full fruit.'

i reuth 'in hoar-frost': *reuth*=*réud* Z. 42, 164, 112, W. *rheuw*, Bret. *réb*. for *preuth*: cf. *pruina*, *ρωϊ*.

forryg dat. sg. of *forrych*, which occurs in the gloss *forrych tomáis tire* (gl. *pertica*) Corm. s. v. *Pertic* 'a measure (552 [square] yards, O'D.) of division of land.' *forryuim a forryg .n.* and 'he marked out his *forrych* there,' Lib. Armach. 18*b*. 1. *cocad* now *cogadh* 'warfare,' an u-stem, perhaps from **pungatu*: cf. Lat. *pungo* *pupugi*, root PUG.

ro-ólách is an adj. formed by the intensive prefix *ro* and the adjective *ólach* 'bibosus,' a formation from *ól* 'to drink': cf. *im-ró-ol* Z. 29.

isterium septimi cassús in acussatiuo ut pro uerbis dicitur primum in parabulas pro in parabolis uel monoptotus est sonus sed in articulis discernitur. uel in dispensatione sanatur. uel sustullit eum de gregibus ovium post fetantes .i. áncés mésúthigetár 7 is óendlúm de índrándgabál. de postfetantes a uerbo de postfeto. Duobus enim apud ebreos oves procreantur fétus suos uel quasi dixisset de loco q. est postfetantes ut est libro Iob de ante dominum. Aliter de post fetantes érsnásuthaib.

On same page:—primum no, fructus quando maturescit euacuat suam custodiam amal chochull dercon l. chno (gl. possuerunt hierusalem in pomorum custodiam, Ps. 79,1).

58a. fualascach (gl. arbusta). rogelt (gl. depastus est).

59b. luisse (gl. flamma).

60b. immusascnat (gl. obiauerunt sibi).

78b. hi feth (gl. in auram). isinmuirloch (gl. in salsuginem).

84a. inmar l. magnopere (gl. usque quaque).

92b. mile chemenn (gl. diuisiones: qui diuissit rubrum mare in diuisiones).

ind randgabál 'the participle.' *érsna suthaib* 'after the births,' root SU.

amal chochull etc. 'like (the) covering of acorns or nuts': *cno* W. *cneuen*, pl. *cnau*, Corn. *cnyfan*, Bret. *kraoun*, Lat. (c) *nux*, ON. *hnot*, AS. *hnut*.

fualascach: *fualascacha* (gl. arbuscula) occurs in the Leabhar Breacc, but I omitted to note the folio.

rogelt 3d sg. pret. act. of a verb, of which the 3d sg. pres. *gelid* 'consumit,' 'depascitur' occurs in Z. 432. cf. Skr. *girámi*, *gildámi* deglutio.' *luisse* cf. *lux*.

imm-us-ascnat see supra p. 23. *ascnaim* 'I come forth.' *feth* = *vata*. *muir-loch* (lit. 'sea-lake'), 'salt marsh.' *inmár* (gl. admodum) Z. 562.

mile chemenn 'a thousand of steps': *chemenn* gen. pl. of *cém*: note the aspiration caused by the governing noun *míle*, a fem. *iâ*-stem.

THE GAELIC IN THE BOOK OF DEIR

CAMBRIDGE PUBLIC LIBRARY, II. VI. 32.

The principal contents of the beautiful little codex called the Book of Deir (from the Abbey of Deir in Buchan) are a copy of the Hieronyman version of the Gospels. This and the colophon are in one handwriting certainly as old as the ninth century. The colophon is as follows:—

Forchubus caichduini imbia arrath inlebrán collí
aratardda bendacht foranmain intruagáin rod-
scribai (a)

“(Be it) on (the) conscience of every one in whom shall be for grace the booklet with splendour that he give a blessing on (the) soul of the wretchcock who wrote it.”

(a) For the satisfaction of Mr. J. F. Campbell (see his *Popular Tales of the West Highlands*, IV. 41, 42) I add an analysis of this colophon, with references to Zeuss' *Grammatica Celtica* in support of my version of every word. These words divided in modern fashion will stand thus:

For chubus caich duini i m-bia ar rath in lebrán col-lí ara tardda bendacht for anmain in truagáin rod-scribai. *for* ‘on’ Z. 583 W. *guor*, Gael. *air. cubus* (*con-fus*) *con-scientia* Z. 30,607,751. *caich* gen. sg. masc. of *cach* ‘quavis’ Z. 367. *duini* gen. sg. of *duine* ‘homo’ Z. 249, which is still used in Scotland, was connected by Siegfried with Skr. *dhá* ‘to put’ ‘to create’ (the diphthongal plural *dóini* was connected by him with Skr. *dhyái* to think, *θεάομαι*). *im* for *in* (as it comes before *b*) the locative singular of the relative *an. bia* 3d sg. fut. of *biu* ‘sum’, Z. 482. *ar* ‘pro’ Z. 576,577. *rath* *gratia*’ Z. 604,1090, gen. *raith* Z. 1050, W. *rhad*, still lives in the Highlands meaning ‘prosperity’ ‘luck.’ *in* ‘the’ nom. sg. masc. now *an. lebrán*, now *leabhran*, diminutive of *lebar*, now *leabhar*, ‘a book’ from *liber. collí* (= *co h* O’Don. Gr. 282) from *con-lí* by assimilation. *con* ‘cum’ ‘ad’ ‘usque ad’ also *co*, *cu*, is now the Highland ‘*gu*’. *lí* ‘colour, splendour’ Z. 24,67,1110, W. *liiw*, still lives in the Highlands meaning ‘colour’ ‘hue’. *ora* ‘ut’ a conjunction, Z. 680. *tardda* ‘donet’ 3d sg. subj. of a verb *tardaim*, of which the forms *tartar* ‘donetur,’ *tartisset* ‘dederunt’ occur in Z. 680, 435, and which is probably=Lat. *do*, *δίδωμι*, Skr. *dá* compounded with the prepositions *tar=do* + *ar*, Z. 852. *bendacht*, now *beannachd*, from Lat. *benedictio*. *for* occurs supra. *anmain* dat. sg. of *anam* ‘anima’ (*anam-chairtea* Z. 10, *anam-chairtes*, Z. 750). *in* gen. sg. masc. of the article. *truagáin* gen. sg. of *trúagán*, a diminutive from *trúag* ‘wretched.’ *ro-d* a combination of the prefix *ro* (= *pro*) Z. 413, and *d* the infixed pronoun 3d sg. masc. Z.338. *scribai* 3d sg. pret. subj. of *scribaim* ‘scribo.’

Besides this, the codex contains a copy of the Apostles' creed and, at fo. 27 *a*, in a later hand, the following portion of a missa de infirmis, with a Gaelic rubric :—

Item oratio ante dominicam orationem

Creator naturarum omnium deus et parens uniuersarum in-cælo et in terra originum hâs tremantis populi tui relegiosas preces ex illo inaccessibleis lucis trono tuo suscipe et interhi-ruphín et zaraphin indefessas circumstantium laudes exaudi spei non ambigue preces. pater noster qui es. usque in finem.

Libera nós domine amalo amen christe iesu. Custodi nos semper in omni opere bona [*sic*] fons et auctor omnium bonorum. deus euacua nos uitiiis. et reple nos uirtutibus bonis. perte christe iesu .:

Hisund dubeir sacorfaic dau (*a*)

Corpus cum sanguine domini nostri iesu christi sanitas sit tibi in uitam perpetua et salutem.

Refecti christi corpore et sanguine tibi semper dicamus domine *alleluia alleluia*

Qui satiauit animam inanem et animam essurientem satiauit bonis *alleluia alleluia*

Et sacrificent sacrificium laudis et usque exaltatione *alleluia alleluia*

[Fo. 28*a*] Calicem salútaris accipiam et nomen domini in-uocabo *alleluia alleluia*

Refecti christi corpore *alleluia alleluia*

Laudate dominum omnes gentes. *alleluia alleluia*

gloria.. reffecti christi. *alleluia alleluia*

et nunc. ET semper. Reffecti

Sacrificate sacrificium iustitiæ et sperate indomino

Deus tibi gratias agimus per quem misteria sancta celebrauimus et ate sanctitatis dona deposcimus miserere nobis domine saluator mundi. Qui regnas in secula seculorum amen. Finit.

There is also, at fo. 39*a*, a later grant from King David I., which I give here for the sake of the Celtic names which it contains :—

David rex scottorum omnibus probis hominibus suis salutes. Sciatis quod clerici dedér sunt quieti et immunes ab omni laicorum officio et exactione indebita sicut in libro eorum scribturn est (*b*) et dirationauerunt apud bân b et iurauerunt apud abberdeon quapropter firmiter precipio ut nullus eis aut eorum catellis aliquam iniuriam inferre presumat. Teste gregor episcopo de duncalden.

(*a*) 'Here give (the) Host (*sacorfaic* from *sacrificium*) to him.'

(*b*) This no doubt does, as Mr. Bradshaw suggests, refer to the Gaelic entries. It thus helps us to the meaning of *doloidib*.

Teste andrea episcopo de catness. Teste samsone dathotla et Ggillebrite comite dengus et ghgillecomded mac æd et brocin et cormac de turbrud et adam mac ferdornac et gillendriás mac mátni apud abberdeon.

The philological value of the book lies in the Gaelic entries which are found in fo. 2*a* to fo. 4*a*.

- [fo. 2. *a*] Columcille 7 drostán mac cósgreg adálta tangator áhí marroalseg día dóib goníc abbordobóir 7 béde cruthnec robomormær búchan araginn 7 essé rothídnaíg dóib ingathraig sáin insaere gobraíth ómórmær
- 5 7 óthóséc.
- tangator asááthle sen incathraig (*a*) ele 7 doráten ric olumcille sí iarfallán dóráth dé 7 dorodloeg arinmormær .i. béde gondastabrád dó 7 níthárat. 7 rogáb mac dó galár iarneré (*b*) naglérec (*c*) 7 robomarb (*d*) act mádbec
- 10 iarsen dochúid inmormær dattác naglrec góndéndæs ernacde lesinmac gondísad slánte (*e*) dó 7 dórát inedbáirt dóib úacloic (*f*) intiprat goníce chloic pette meic garnaít doronsat innernacde 7 taníc slante dó ; iarsen dorat còllumcille dódrostán inchadráig sén 7 rosbenact 7 forac-
- 15 aib imbrether gebe tísad ris nabad blienec buadacc tangatar déara drostán arscartháin fri còllumcille rolaboir columcille bedéar ánim [leg. a ainm] óhúnn (*g*) ímacc (*h*).

Translation.

Columcille and Drostán son of Cosgrach his pupil, came from Hí (Iona), as God had shewn to them, unto Aberdour, and Bede the Pict was Grand Steward of Buchan before them, and it was he that gave them that town in freedom for ever from Grand-Steward and chieftain. They came after that to the other town, and it was pleasing to Columcille, because it was full of God's grace, and he asked of the Grand Steward, to wit Bede, that he should give it to him; and he did not give it, and a son of his took an illness after [or in consequence of] refusing the clerics, and he was nearly dead [lit. he was dead but if it were a little]. After this the Grand Steward went to entreat the clerics that they should make prayer for the son that health should come to him; and he (Bede) gave in offering to them from *Cloch in tiprat* to *Cloch pette mic Garnait*. They made the prayer, and health came

(*a*) accent over *h*. (*b*) accent over *n*. (*c*) accent over *r*. (*d*) accent over *r*. (*e*) accent over *t*. (*f*) accent over the first *c*. (*g*) accent over first *n*. (*h*) accent

to him. After that Columcille gave to Drostan that town and blessed it, and left as (his) word "whosoever should come against it let him not be many-yeared [or] victorious." Drostan's tears came on parting with Columcille. Said Columcille "Let Déar ("tear") be its name henceforward."

- Comgeall mac éda dórát úaorti [go]nice fúrené
 20 docolumcille 7 dodrostan. Moridac mac morcunn
 dorat pett meic garnait. 7 áchád toche temní 7 bahé robo-
 mormáir 7 robothosec. Matáin mac caerill dorat cuit
 mormoir inálteri 7 culí mac batín dorat cúit tóiség.
 25 Domnall mac gíric 7 malbrigte mac chathail dorat pett
 inmulenn do drostan. Cathal mac morcunt dorat áchád
 naglerec dodrostan. Domnall mac rúadri 7 malcolum
 mac culéon doratsat bidbín dó dia 7 dó drostan. Mal-
 coloum mac cinathá dorat cúit ríig íbbidbín 7 inpett
 30 meic gobróig 7 dá dabég uactaír rósábard. Malcolum
 mac moilbrigte dorat indelerc. Málsnecte mac lulóig
 dorat [fo, 3a] pett maldúib dó drostan; Domnall mac
 méic dubbacín robáith nahúle edbarta do drostan [Ms.
 rodrostan] arthabárt áhule dó. robáith cathál (*i*) árachoír
 35 chetna acuitid thoisíg 7 dorat próinn (*j*) chét cecnolloce
 7 ceccasc dó dia 7 dó drostan. Cainnech (*k*) mac meic
 dobarchon 7 cathál doratsatar alterín alla úéthé na cam-
 one(?) gonice inbéith edarda álterín. Dorat domnall 7
 cathál étdanin dó dia 7 dó drostan. Robáith Cainnech
 40 7 domnall 7 cathál, nahule edbarta ridía 7 rí drostan
 óthósach goderad issære omórmaer 7 othesech culaithi
 brátha.

Translation.

Comgeall, son of Aed, gave from *Orte* to *Furene* to Columcille and to Drostan. Moridach, son of Morcunn, gave *Pett meic Garnait* and *Achad toche temni*; and it was he that was Grand Steward and was chief. Matáin, son of Caerell, gave (the) Grand Steward's share in *Altere*, an 'Culí, son of Baten, gave (the) Chief's share. Domnall, son of Gírec, and Maelbrigte, son of Cathal, gave *Pett in mulenn* to Drostan. Cathal, son of Morcunt, gave *Achad nagléréch* ('the clerics' field') to Drostan. Domnall, son of Ruadre, and Maelcoluim, son of Culéon, gave *Bidbín* to God and to Drostan. Maelcoluim, son of Cinaed, gave (the) King's share in *Bidbín* and in *Pett meic Gobroig* and two *davochs* of upper *Rosabard*. Maelcoluim, son of Maelbrigte, gave the *Delerc*. Maelsnechte, son of Lulóeg, gave *Pett Maelduib* to Drostan

Domnall, son of Mac Dubbacáin, immolated all the offerings to Drostan, giving the whole of it to him. Cathal immolated in (the) same way his Chief's share, and gave a dinner of a hundred every Christmas and every Easter to God and to Drostan. Cainnech, son of Mac Dobarcon, (Otter's son), gave *Alterin ulla bhethe* (birch cliff) *na camone* as far as the birch tree between two *Alterins*. Domnall and Cathal gave Etdanín to God and to Drostan. Cainnech and Domnall and Cathal immolated all these offerings to God and to Drostan from beginning to end in freedom from Grand Steward and from Chief to (the) Day of Judgment.

Gartnait mac cannech 7 éte ingengillemíchel dó-
ratsat pet mec cóbrig ríosecrad éclasi críst 7 petir ab-
stoil 7 docolumcille 7 dodrostan sér ónáhulib dolodib
45 cónánascad dócormac éscob dunicallenn ínócmad bliáidin
rígi *dabid* Testibus istis néctan escob abberdeon 7 léot áb
brecini 7 máledonn mac meic bead 7 álgune mac árcill
7 rúadri mórmair márr 7 matadin bríthem 7 gillecríst
mac cóрмаic 7 malpetir mac domnaill 7 domongart
50 ferleginn turbrúad. 7 gillecolaim mac muredig. 7 dubni
mac málcólaim Dorat gartnait 7 ingengillemicel ball
dómin ipet ipáir docríst 7 docolimeilli 7 dodrostan
Teste gille calline sacart 7 feradac mac málbhricin.
7 málgirc mac tralin [fo. 3b. in marg.] 7 BENNACT
55 INCHOMDED ARCECMORMAR 7 ARCECTOSECH CHOMALL-
FAS 7 DANSÍL DANEIS.

Translation.

Gartnait, son of Cainnech, and Ete, daughter of Gille-Michel, gave *Pett mac Cobrig* for (the) consecration of a church of Christ and Peter (the) Apostle both to Columcille and to Drostan free from all the exactions(?) with the gift(?) of them to Cormac, Bishop of Dunkeld in the eighth year of David's reign. *Testibus istis* Nectán, Bishop of Aberdeen and Leot, Abbot of Brechin, and Maledonn, son of Mac Be[th]ad, and Algune, son of Arcell, and Ruadri, Grand-Steward of Mar, and Matadín (the) Judge, and Gille Christ son of Cormac, and Maelpetir, son of Domnall, and Domongart, Reader of Turriff, and Gillecolaim, son of Muredach, and Dubni, son of Maelcolaim. Gartnait and Gillemí-chél's daughter gave *Ball Domín* in *Pet Ipair* to Christ and to Columcille and to Drostan. Teste Gillecalline, Priest, and Feradach, son of Maelbhricín, and Maelgirc, son of Tralin.

AND THE LORD'S BLESSING ON EVERY GRAND-STEWARD AND ON EVERY CHIEFTAIN WHO SHALL FULFIL THIS, AND TO THEIR SEED AFTER THEM.

Donchad mac mec bead mec híid dorat acchad
 madchor dochrist acus dodrostan 7 do choluimchille in
 sóre gobrád malechí 7 cómgell 7 gille crist mac fingúni
 60 innaíenasi intestus. 7 malcoluim mac molíní. Cormac
 mac cennedig dorat goníge scáli merlec. Comgell mac
 cáennaig táesec clande canan dorát dochrist 7 dodrostan
 7 dócholuim cille gonige ingort lie mór igginn infíus
 65 isnesu daldín alenn ódabací gólurchárí etarsliab 7 achad
 issaere othesæeach cubráth 7 abennacht arcachhén chom-
 allfas araes cubrath 7 amallact arcachén ticfa ris

Translation.

Donchad, son of Mac Bethad, son of Hided, gave *Achad Mad-chor* to Christ and to Drostan and to Columcille in freedom for ever: Malechi and Comgell and Gille-Christ son of Fingune in witness thereof, in testimony, and Maelcoluim son of Molíne. Cormac son of Cennedig gave as far as *Scale Merlech*. Comgell son of Caennech, chief of Clan Canan, gave to Christ and to Drostan and to Columcille as far as *the Gort-lie-mór (Great Rock-field) at (the) hither(?) end which is nearest to Aldin Alenn from Dobaci to Lurchari, both mountain and field (a)*, in freedom from Chief for ever; and his blessing on every one who shall fulfil (this) after him, and his curse on every one who shall go against it.

Robhaid còlbain mormær búchan 7 eua ingen gar-
 nait abenphústa 7 donnachac mac sithig tæsech clenni
 morgainn nahuli edbarta rí día 7 ridrostan 7 ria colum
 70 cilli 7 rí petar apstal onahulib dolaidib archuit cetri
 dabach do ni thíssad arardmandaidib alban cucotchenn
 7 arardchellaib. *testibus* his brocin 7 cormac abb tur-
 brúaid 7 morgunn mac donnchaid 7 gilli petair mac
 donnchaid 7 malæchín 7 da mac matni 7 mathe buchan
 75 huli naíaidnaisse in helain.

Translation.

Colbáin, Grand Steward of Buchan, and Eva, daughter of Gartnat, his wedded wife, and Donnachac, son of Sithech, chief of Clann Morgainn, immolated all the offerings to God and to Drostan and to Columcille and to Peter the apostle from all the burthens for a share of four *davochs* of what would come on (the) chief residences of Scotland generally and on chief churches, *Testibus his Broccín and Cormac, abbot of Turriff, and Morgunn,*

(a) The passage in italics is from the pen of Eugene Curry.

son of Donchad, and Gille-Petair, son of Donchad, and Malaechn and Matne's two sons and (the) nobles of Buchan, all in witness hereof in Elan (*b*).

I will now make a few remarks on some of the grammatical forms exhibited by these Charters, and then add a glossary of all the words which they contain. First as to phonetics :

We find *a* interchanging with *o* in *tangator*, and changing by umlaut into *ai* (*laithi, petair, colaim*), *oi* (*rolaboir, abbor-doboir*), *ui* (*coluim*), *e* (*cosgreg, bréther, ele*), or *ei* (*meic*), or *i* (*muredig, petir*): *e* changes to *i* in *cille* and *o* to *oi* in *cloich*, to *oe* in *do-ro-d-loeg*. The following in stances of umlaut of diphthongs occur: *ae* into *oi* (*moil-brigtae* gen. s. of *mael-brigte*) and *oe* into *oi* (*lú-loig* gen. s. of *lú-lóeg*). But one of the most striking characteristics of the Gaelic in these charters is the absence of umlaut. Thus in *mar-roalseg, mathe, doraten, clande, eclasi, slánte, tánic*, the vowel *a*, whether short or long, remains unaffected by the subsequent *e* or *i*. So in the case of *o* (*tosech, dolodib, comgell, cotchenn, domin, brocín, cosecrad*) and *u* (*cruthnech, culeon, dúni, mulenn, hule*).

The change of *e, é* into *ea, éa*, is beginning (*Comgeall, m(e)andaidib, déara*).

In auslaut *i* and *e* are confused. Thus we find *i*, where in Old Irish we should have had *e* (*laithi, eclasi, clenni, mori, cilli, gilli*), and *e* where in Old Irish we should have had *i* (*nahule, cathraig ele*).

As to the diphthongs, *a* is written for *ae* or *ai* in *mór-mar, mal-coluim, mal-bhricín, malgirc*, and *é* is written for *ae* in *éda, michel*. So *o* is written for *oe* or *oi* in *comded, sore*, and *é* is written for *oe* or *oi* in *én* 'one.'

Aspirated *g, d, t*, are dropped in *bri(gh)te, blie(dh)nec, fie(dh)-nasi, be(th)ad*: *n* is lost before *t* in *cét, tiprat* and before *s* in *pústa, cosecrad*, but kept in auslaut (*in saere, igginn* i. e. *in-ginn, in pett, dan-síl, gon-disad*): *nn* has become *nd* in *mandaidib*, and conversely *nd* has become *nn* in *bennacht, clenni*.

cc is oddly written for *ch* in *buadacc, imacc*: *cch* for *ch* in *acchad*. *Ld, ln, tl* have become *ll* in *mallacht, comallfas, nolloce*. In *gé, go, gon*, (O. Ir. *cia, co, con*) we have instances in anlaut of the sinking of the tenuis which, in inlaut, is exemplified by

(*b*) Eugene Curry adds this note: "Colbain, Lord of Buchan, and his wife Eva mortmained all the foregoing offerings from every burden forever, except as much as would fall on four *dabachs* (i. e. the pay by four *dabachs* only) of such burdens as came upon all the high monasteries and high churches of Scotland. According to this, all Drostán's lands were freed from coigny (*coinnmedh*) &c. excepting the proportion of four *dabachs* of a sort of quit rent. If you take *mandaidib* to be *meunaitib* 'chief residences' you will be right enough; but what was the custom?"

gonige, abstoil, edar, déndæs (O.Ir. *conici, apstoil, etar, déntis*) and, in auslaut, by *escob* and *tidnaig*. In *ocmad* (O. Ir. *ochtmad*) *t* is dropt between *c* and *m* : *p* is dropt before *sc* in *escob* : *c* is lost before *r* in *dér*, but the vowel is lengthened in compensation.

Then as to infection of the initials. Of vocalic infection, or, as Irish grammarians call it, ‘aspiration,’ we find the following instances:

after the article: in the gen. sg. masc. (*in chomded*) : in the acc. sg. fem. (*in chadraig*). The latter is inorganic.

in an adjective or participle agreeing with a fem. *â*-stem in the dat. or nom. sg. (*coir chétna, ben phásta*).

Where one substantive governs another in the genitive (*mac mal bhricín, mac chathail, proinn chét, cuitid thoisig*). Excepting the first, where *mal* stands for *mail*, **maili*, **magli*? these instances are all inorganic, for *mac* is a masc. *o*-stem in the nom. sg. which ended in *s*, and the governing words in the others are in the acc. sg. which ended in *n*. In *do choluim-chille* the aspiration of *cille* is organic, for the dative sg. *colum* ended in a vowel, as we judge from the assimilation and Gaulish forms like *Magalu, Alisanu, Anvalonnacu*.

after the possess. pron. 3d. sg. masc. (*’na(f)iaidnaisse, inna(f)ienasi*).

after the verbal prefixes *ro* and *do* (*mar-ro-(f)alseg, ro-thidnaig, ro-bhaid, do-chuid*).

after a verb in the 3d sg. conj. act. (*gon-ice chloic*). After the verb subst. in the 3d sg. pret. (*ro-bo thosec*).

after a noun or numeral in close relation with the verb whose initial is inflected (*do ní thóssad, ar cech thosech chomallfas, ar-cach hén chomallfas*).

after the prepositions *ar, air, do* and *ó* (*ar thabart, ar chuit, air choir, do choluimchille, ó thosec, ó thosach, ó thesech, ó theseeach, ó hunn*).

after the negative *ní* (*ní tharat*).

in compounds (*ard-chellaib, dobar-chon*).

Of nasal infection of tenues, or, as Irish grammarians call it, eclipsis, we find the following instances :

after the article, in the acc. sg. f. (*in gathraig*), in the gen. plur. (*na glérec*).

after the possessive pronoun of the 3d plural (*ar-a ginn*): after the conjunction *gon, con* (*gon dísad*): after the prep. *in* (*igginn* i. e. *in-ginn*).

The declensional forms are scanty, but sufficient to show that the Highlanders declined their noun in the eleventh century as fully as the Irish.

Vowel-stems.

O-declension : nom. sg. *Cathal* gen. *cathail* : *uachtar*, gen. *uac(h)tair*, *abstol* gen. *abstoil*=*apostoli* : *galar* (a neut. o-stem) acc. *galar* : *mac* gen. *meic* or *mec*, acc. *mac* : *clérech* gen. pl. *clérech* : *cenn* dat. *cinn* (O. Ir. *ciunn*) : *mór-maer* gen. *mór-moir* : *toisech* gen. *toisig*, *toiseg* : *cosgrach* gen. *cosgreg* : *Muredach* gen. *muredig* : *Caerell* gen. *caerill* : *Donnchad* gen. *Donnchaid* : *colam* gen. *colaim* : *petar* gen. *petir*, *petair* and *dia* (= *dévo*) gen. *dé*=O.Ir. *déi* ex *dévi*. dat. and acc. *dia*.

io-declension : *Bede*, *rige* gen. *rigi* : *Matni*. acc. *ére*, *ernacde*, *laithi*.

fem.â-declension : *cell* gen. s. *cille*, dat. pl. *cellaib* : *cland* or *clann* gen. s. *clande* or *clenni* : *cloch* dat. and acc. sg. *cloic* (leg. *cloich*) : *briathar* acc. sg. *bréther* : *eclas* gen. s. *eclasi* : *dabach* acc. dual *dá dabeg*, gen. pl. *dabach* : *edhart*, dat. *edbairt*, acc. pl. *edbar-ta* : *ingen*.

fem. iâ-declension : *saere* : *slánte*.

i-declension : *maith* n. pl. *mathe* : *pett* gen. *pette* : *Brigte* gen. *Brigte*.

u-declension : *Aed* gen. *éda* : *bráth* gen. *brátha* (dat. *bráith* seems a mistake for *bráth*) : *déar*, n. pl. *déra* (*δάρα*).

Consonantal stems.

c-stems : *ferdomain* gen. *ferdomnac* leg. *ferdomnach*, *cathair* acc. sg. *cathraig*, *cadraig* : perhaps, too, the gen. sg. *Cannech*.

g-stem : *rí* gen. sg. *riig* (leg. *rig*).

d (or t ?)-stems : *cóimáiu* gen. *comded* : *bethu* gen. *be(th)ad* : *cuit* acc. sg. *cuitid*.

ant-stems : *tipra* gen. *tiprat*.

n-stems : masc. *brithem*, *cú* gen. *con* in *dobár-chon* : fem. *ben-nacht*, *mallact*, *alba* gen. *alban* : neut. *ainm*.

No example of r-stems occurs.

Diminutives are in *án* (*Drostán*, *Nectán*), in *áin* (*colbáin*, *Matáin*), in *ín* (*Brocín*, and perhaps *aldín*, *alterín*, *domín*? *dub-bacín*, *bricín*, and *aechín*), in *nait* (*Gartnait*), in *nat* (*Garnait*, gen. s. of *Garnat*), in *íne* (*callíne*, *molíni*), in *éne* (*furéne*?).

An example of a degree of comparison is *nesu*, for O. Ir. compar. *nesa*, here used as a superlative.

The forms of the article are : sing. *in* gen. m. *in* (aspirating) acc. s. *inn*, *ín*, gen. plur. *na* (nasalizing), dat. and acc. pl. *na*.

The pronouns *sé* or *hé* 'is,' *sí* 'ea' a 'ejus,' a (medializing) 'eorum' are identical with the corresponding forms in Irish. *gé*=*ciá* 'qui.' Suffixed personal pronouns are *dó*, *ri-s* and *do-ib*. Suffixed possessives : *ara*, *cona*, *inna*, *dan*. Of the infixes pronouns, which have for about 500 years been disused in Ireland, examples are *d* (*doro-d-loeg*), *s* (*ro-s-benact*), *a* (*tarat*=*do-a-rai*) and *das* in *gon-das-tabrad*. Demonstratives are *sin*, *sain* or *sen*, *sunn*, Pronominal adjectives : *ele*, *ule*, *cach*.

The only numerals which occur are the cardinals *en* 'one,' *dá* 'two,' *cethri* 'four,' and *cét* 'hundred,' and the ordinal *ocmad* 'eighth.'

The verbal forms, with the exception of the pret. part. passive *pústa* and a few infinitives (*attach*, *tabart*, *bennacht*, *mallaict*), are all in the 3d singular or plural: *is* or *es* is the only example of the 3d sg. pres. indic. In almost all the preterites the particle *ro* is either prefixed or infix: Prefixed sg. *ro-(f)alseg*, *ro-thídnaig*, *ro-gab*, *ro-laboir*, *ro-báith*, *ro-bo*, *ro-s-ben(n)ac(h)-t*. Infix *do-r-aten*, *do-ro-d-loeg*, *fo-r-acaib*. Plur. *do-ró-nsat*.

do occurs in *do-rot*, *do-chuid* (now *chaidh*), *do-ratsat* and *do-ratsatar*, and (prolected) in *tánic* (*do+ánic*, cf. Skr. *anáncha*) now *thainig*, plur. *tángator*, O. Ir. *táncatar* (*do+áncatar*) and *tarat* (*do+a+rat*.)

The only example of the simple future is *ticfa* 'veniet' (*do+icfa*): *bad* 'esto' or *bed* is a 3d. sg. imperative: the relative future is exemplified by *comallfas* 'qui implebit:.' the pres. conj. by *gon-ice*: the fut. conj. by *bé*.

In the secondary present there are two forms, both conjunctive: sg. *tabrad* 'daret' and pl. *déndæ* 'facerent.' Compare with the latter form the Mid. Ir. *no-adratés*, 'adorabant' which occurs in a gloss on Fíacc's hymn, 21. An example of the s-conjunctive is *tissad* or *tiscad* 'venerit' from **tic-sath* **do-ic-sath*. These s-conjunctives, which have long been obsolete in Ireland, were held by Siegfried (*Beitraege zur vergl. sprachforschung*, III, 51) to have been originally futures in *s*, like the Sanskrit forms in *syámi*. Compare, too, Úmbr. *fuíest*, *e-est*, Osc. *dídest*. The form *róis* Z. 929, seems a clear example of a fut. indic. 2d. sg.: so *promsat*, *lobsat* (Féilire, Epil. 217). On the other hand there are some forms in *s* which can only be explained as perfects conj. like Lat. *locassim*, *faxim*, *ausim* (Ebel, Beitr. III, 262).

Adverbs: *act*, *mar*, *ohunn imacc*, *as-a-athle-sen*.

Prepositions: *á*, *air*, *ar*, *as*, *cu* (*go*), *do*, *edar*, *fri*, *iarn* (*iar*), *in* (*i*), *le*, *ó* (*ua*), *ri*. Nominal: *ar-a-ginn*, *ar-a-és*, *dan-éis*.

Conjunctions: *acus*, *gon* (*go*), *ma*.

Negative particles: *ná*, *ní*.

INDEX TO THE WORDS IN THE FORE- GOING CHARTERS.

N. B. The bare numbers refer to those in the margins of pp. 49—52.

- a* pron. 'his' 1, 65, 68 = Skr. *asya*: *a* (nasalising) for *an* 'their' 3. *a* 'it,' infixed pron. for *an* in *tarat* (for *do-a-rat*) 8.
- á* prep. 'from' 2.
- abb* 72, *ab* 46. 'abbot.' n. pl. *apid* (for *abbid*) in *secnd-apid* 'secundi abbates' (priors) Zeuss, G. C. 274.
- abberdeon*, 46, 49. Aberdeen.
- abbordoboir* 2, nom. civ. the Abdour of Sir Patrick Spens?
- abstoil* 43-44 gen. s. of *abstol*. see *apstal*.
- achad* 21, 25, 64, *acchad* 57, now *achadh* 'field' gen. *achaidh*.
- act*, 9, conj. 'sed.' ἐκτός.
- acus* 58, conj. 'et.'
- adam* p. 49. nom. pr.
- aechin* see *malæchin*.
- aed* gen. s. p. 49, leg. *aeda*.
- alban* 71, gen. s. of *Alba*, 'Scotland.'
- aldin* 64. leg. *aldin*? a dimin. from *ald* 'a brook'?
- alenn* 64?
- algune* 47. nom. pr.
- alla* 36 gen. sg. now *aille* gen. sg. of *all* 'rock.'
- alteri*, 23,
- alterin* 36, 37 dim. of *altere*?
- anim* (leg. *ainm*) 17 'nomen.'
- apstal* 70 acc. s. from *apostolus*.
- ar* 'on' 3, 7, 16, 55, 65, 71, 72, now *air*.
- ar* 'for' 33, 70.
- ara* 33, 65.
- ar-a-es* 66. cf. *dan-eis. és, éis* i. *folliucht* 'footmark' enters into many nominal prepositions (Z. 616). *dom-héis-se*, Z. 1053, *dia-es*, Fiacc's Hymn 'after him', *dian-eis* Féilire, Prol. 73 'after them.'
- ara-ginn*, 3, 'before them' lit. 'on their head' *cinn* O.Ir. *ciunn*.
- arcill* gen. sg. nom. pr. 47. *mac arcill* = Cargill.
- ard-chellaib* 72, 'chief churches.' dat. pl. of *ard-chell*.
- ard-mандаidib* 71, 'chief dwellings.' dat. pl. of *ard-meandad*. see *mandaidib*.
- as* 6. prep. 'ex.'
- athle* 6.
- atholla* p. 49 'Athole.'
- attac* 10. for *attach* 'precationi'?
- ba*, 21, 'fuit.'
- bad* 15. 'esto.' So in Z. 617.
- báith* 32, 33, 38, 'mersit' 'immolavit,' *robhaid* 67. Gael. *bàth* 'merge.'
- ball* 51?
- Bánb* p. 48 'Banff.'
- Batin* 23 gen. s.
- bé* 15, 'fuerit.' *gé-bé tísad* lit. 'whoever (it) should be (that) should come.' The phrase seems part of a couplet:
Gébé tísad [gébé tísad]
rís nábad blienec buadacc.
- bead* gen. sg. 47, 57, for *bethad*? gen. sg. of *bethu* 'life.'
- bec*, 9, 'parvum.' better *becc*, W. *bach*.
- bed* 17, 'esto' (*bedear* for *bed déar*).
- Bede* 3, 8, nom. pr. = Gaulish *Bedaios*?

- beith* 37, acc. s. *betulam*: sic hodie.
gen. sg. *ueth* for *bheth* (?) 36.
- ben-phústa* 68, now *bean phòsda*
mulier sponsata.
- (*ro*) *benact* 14, 'benedixit.'
- bennacht* 65, *bennact* 54, now
beannachd, from *benedictio*.
- Bibbín* 27, *ibbidbín* 28.
- bliadin* 45. annum, anno? dat. or
acc. sg. of *bliadain* now *bliadh-
na*. Hence *blienec* 15, for *bliad-
hnach*, 'annosus.'
- bo* 'fuit' 3, 9, 21, 22.
- bráth* 65, 66 acc. sg. *cubráth*,
brád 59, *bráith* 4. gen. sg. *brá-
tha* 41 'judgment' i. e. 'Day of
Judgment' wrongly explained
in the Highland Soc. Dict. as
'conflagration.' Gaulish *brátu*,
W. *brawd*.
- brecini* 47 gen. sg. nom. pr.
- briathar* 'verbum': acc. sg. *bré-
ther* 15.
- brigit* nom. pr. gen. sg. *Brigte* 24,
Brigte 30, *brite* see *gillebrite*.
- brithem*, 48, now *breitheamh*, gen.
breitheamhan 'judex.'
- brocín* 72, and p. 49. nom. pr. di-
min. of *brocc* 'badger.'
- buadacc* (leg. *buadach*) 'victo-
riosus.'
- buchan* 3, 67, 74. gen. s. 'Buchan.'
each-hén 65, *each-én* 66, would
now be *gach aon*.
- cadraig*, see *cathraig*.
- caerill* 22, nom. pr. gen. sg.
- cainnech* 35. *cainnec* 38, nom. pr.
caennaig 62 gen. s.
- callíne* nom. pr. gen. sg. 53.
- camhone* ?
- canan* 62. nom. pr. gen. sg.
- cannech* 42 nom. pr. gen. s.
- casg* 35, from *pascha*, now *cásg*.
- cathal* 25, 33, 36, 38, 39. gen. s.
cathail 24,
- cathraig*, 4, 6, *cadraig*, 14, acc. sg. of *cathair* 'civitas.'
- catness* p. 49 "Caithness."
- cec* 34, 35, 55, leg. *cech*, now
gach 'quisque.'
- cellaib* 72, 'cellis' dat. pl. of *cell*,
now *ceall* 6, from Lat. *cella*.
- cennedig* 61. gen. s. nom. pr.
- cét* 34, 'centum' gen. now *ceud*
W. *can*.
- cétna* 34, now *ceudna* 'idem.'
- ceiri* 70, now *ceithir* 'four.' gen.
- cinatha* 28, leg. *cinaedha*, gen. s.
of *Cinaedh*.
- cinn* dat. s. of *cenn* now *ceann*
'caput:' W. *penn*, dat. *pyn* in
er-byn. *araginn* 3, = Corn. *er
aga fyn*: *igginn* 63 for *in-ginn*.
- clann* gen. s. *clande* 62, *clenni* 68,
now *clainne* 'proles.' W. *plant*.
- clérec* 9, 10, 26, (leg. *clérech*) 'cle-
ricorum.' gen. pl. of *clérech*
now *cléreach*.
- cloch* 'lapis,' *cloic* (leg. *cloich*),
12 'lapide,' 'lapidem.'
- cóbrig* 43 gen. s. nom. pr.
- coir* 33 dat. sg. of *cor* 'manner:'
air chor 'in a manner' *air chor
egin* 'in some manner.'
- colbain* 67. (leg. *colbáin*?) nom.
pr.
- columcille* n. s. 1, 7, 17. *collumcille*.
14, 16, dat. s. *columcille* 20, 44,
coluimchille 58, *coluimcille* and
colimcilli 52, acc. *columcilli* 69,
73. 'Colomb of (the) church.'
- comallas* 55, 65 'qui implebit'
from *comallaim*, and this from
**comalnaim*, (*comalnadar* 'im-
plet' Z. 445) *com-lanaim*.
- comded* 55 gen. sg. O.Ir. *cóimdiu*
s. m. gen. *cóimded*. a compound
of the adj. *cóim* (Corn. *kuf*, W.
cu) 'dear, beloved' with some
word for 'God,' perh. = Skr.
divishad.
- comgell* 59. 61. *comgeall* 19.

- cona* 'with their' 45.
- cormac* p. 49 60. 72. nom. pr. gen. sg. *cormaic* 49, dat. *cormac* 45.
- coisecrad* acc. sg. 43, dat. *coisecrad* Lib. Arm. 18. b. 1, now *coisri-geadh*, from Lat. *consecratio*.
- cosgreg* 1, nom. pl. gen. sg. of *Cosgrach*.
- cotchenn* 71, now *coitcheann*, 'communis.'
- críst* 43, dat. 52, 'Christ.'
- cruthnec* (leg.-*nech*) 3 'Pict.'
- cu* 40, 65, 66 'usque ad,' now *gu*.
- cú* gen. *con* 36, 'canis.' now *cù* gen. *coin* with a passage over to the o-declension.
- cu-cotchenn*, 71, would now be *gucoitcheann*.
- cuit* 22, 23, 28, 70, now *cuid* 'portion.' *cuitid* 34, acc. sg. Hence Eng. *quid*?
- culéon* 27, nom. pr. perh. the Ir. *Cuilén* 'catulus.'
- culú* 23, nom. pr.
- d* infixed pronoun, *do-ro-d-loeg*, 7.
- dá* nom. masc. 74, 29, 37, 'two.'
- dabach* 71 gen. pl. acc. dual *dabeg* 29, now *dabhach*, *dabhoch* s. f. "a farm that keeps 60 cows. Davata *Law Lat.* In the Hebrides a *davoch* of land is a farm adequate to the pasture of 320 cows. *Scot.* Dawache of land. *Sibb. Gloss.*" Highland Soc. Dict. s. v.
- dabaci*, 64?
- dabid* 46, 51 = *David* p. 48.
- dalta* 1, 'alumnus.' from *do* + *alta* a pret. part. pass. from the root *AL*.
- dan* 'to their' 56, O.Ir. *dian*, a compound of *do* and *an*.
- das*, infixed pronoun, 3d. sg. fem. *gon-das-tabrad*, 8. This form is new to me: cf. *dom*, Z. 336
- dot* (*attotáig* Z. 337 = *ad-dot-áig*), *did*, *dan*, Z. 338.
- delerc* 30?
- déndæs* 10 'faciebant.' 3d. plur. 2dy pres. of *dénim*.
- dér* p. 48 'Deir,' *déar* lacrymam 17, n. pl. *déara* 16. now *deur*. W. *dagr*, δάκρυ.
- derad* 40. 'finem,' now *deireadh*.
- dia* 2, 72, 60, 'deus' gen. *dé* 7. dat. *día* 27, 35, 38: acc. *dia*, 39.
- disad* see *tisad*.
- do* 'of' 7, 71. 'to : ' 20, *d'attac* 10.
- dó* 'ei' 8, 9, 11, 13, 33. With *mac dó* 8, 9, lit. 'filius ei,' cf. *rem-bás dáu* 'before his death,' Lib. Arm. 17 a. 1, lit. 'before death to him.' *buid domsa* 'my being,' *buih dí* 'her being,' *buih dúnni* 'our being,' *buih dúibsi* 'your being,' *coirp dunn* 'of our body,' *hirisse dúibsi* 'of your faith' Z. 892: *la cach mbráthir duit* 'with every brother of thine,' *Will of Cathair Mór*. With these forms compare the Cornish plural possessives *ag-an*, *ag-is*, *ag-a*, Beitr. III, 156.
- dobarchon* 36, gen. sg. of *dobarchú* now *dobharchú* 'an otter' lit. 'waterdog,' W. *dyfr-gi*, Bret. *dour-gi* or *kí-dour*.
- doboir* gen. sg. see *Abordoboir*.
- dochuid* 10. now *do chaidh*.
- dogniu* see *dorónsat*.
- doib* 'iis' 2, 4. 12.
- dolaidib* 70, *dolodib* 44, seems to mean 'exactions:' cf. the modern *dolaidh*, *doluidh* 'loss,' 'harm.'
- domin* gen. s. 52, a dimin. of *dom*?
- domnall* 24, 26, 31, 37, 39, gen. sg. *domnaill* 49.
- domongart* 49. nom. pr.
- donchad* 57, nom. pr. gen. *donn-*

- chaid* 73,74, *doncado* p. 49.
donnachac 68, nom. pr.
dorat 11,13,19,21,22,24,51,57,61,
 62 'dedit': 3d plur. *doratsat*
 27,43, *doratsatar* 63.
doraten 6. 3d. sg. pret. act. of
taitinn (*do* + *aitinn*) 'place,'
 'oblecta,' satisfac.' Hence O.
 Ir. *taitnemach*.
do-ro-d-loeg, 7. for *do-ro-d-luig*,
 3d. sg. pret. of *doluigim*, with
 the pronoun *d* infixd.
dorónsat 13, 3d plur. pret. of *do-*
gniu 'facio.'
drostán nom. pr. 1. gen. *drostán*
 16. dat. *drostán* 14,20,25,26,
 27,31,32,35, 38, 44, 52, 58, 62.
 acc. *drostán* 39, 69. This
 name occurs in the *Four Mas-*
ters A. D. 717.
dubbacín 32. gen. sg. nom. pr.
dubní 50 nom. pr.
duncallden dat. p. 48, *duni callenn*
 gen. sg. 45, 'Dunkeld' the
Duin Cuilidenn, *Dúin Cealláin*
 of the *Four Masters*, A. D.
 871, 864.
hé 21, 'he' = Lat. *is*.
eclasi 43, gen. sg. of *eclais*, now
eaglais s. f. from *ecclesia*.
éda 19, gen. sg. of *Aed* = αἶθος.
edar, 37 'inter,' now *eadar*.
edbairt 11, 'oblationem': *edbartá*
 'oblaciones,' 32, 39, 69, acc.
 pl. of *edbairt* now *íobairt*.
éis 56, 'track': *dan-eis* = O. Ir.
dianéis.
helain dat. s. 75. rom. loci.
ele, 6, 'aliam.' O.Ir. *aili*. acc. pl.
 masc. *eliu* Z. 1021.
én (*héu*) 'one' 65, 66, O.Ir. *oen*
 = O. Lat. *oinos*, is now *aon*.
éngus p. 49 'Angus': a *Dubican*
mormair oengusa occurs in the
Pictish Chronicle, quoted by
 Pinkerton.
ére 9, 'refusal,' now *eura*, s. m.
ernacde 11, 13, 'precem' now
úrnuigh. *ernaigthe* O'Don. Gr.
 442. dat. pl. *ernaigthib* Pa-
 trick's hymn.
es 3, 'est' O.Ir. *is*.
escob 45, 46, now *easbuig*, from
episcopus. O.Ir. *epscop*.
etar 64, 'inter' see *edar*.
étadan 38. nom. loci.
éte 42 nom. prop.
eua 67 nom. prop. 'Eve.'
fa 7, 'fuit.' cf. *ba*.
falseg 2, (*mar-ro-(f)alseg*) 're-
 velavit,' 'manifestavit' 3d sg.
 pret. of *faillsigim*, better *foill-*
sigim, *foillsich* mè Gael. a verb
 of the i-conjugation, from
follais.
fer-légin 50, 'lector,' lit. 'a man
 of reading' cf. the mod. *fear-*
cuairt, *fear-civil*, *fear-dàna*,
fearsgriobaidh.
feradac 53 nom. pr. for *feradach*.
 the *fearadhach* of the *Four*
Masters.
ferdomnac p. 49 gen. sg. nom. pr.
fiáidnaisse 75, *fiénasi* dat. s. 60
 now *fianuis* testimonium.
fiù p. 49 'Fife.'
fiingune gen. s. 59. hence *Mack-*
innon i. e. *mac-fhingune*.
fius 63 ?
forácaib, 14, 3d. sg. pret. of *fác-*
baim (*fo* + *ad* + *gabaim*), 'he
 left' *fácab* Lib. Arm. 17 a, 1.
 18 a, 2. *facab*, *facib*, *ibid*. 18,
 a. 1. *fáccab*, *ibid*. 18, b. 1.
fri 16 'from' prep. O.Ir. *fri*, now
ri.
furene 19, nom. loci.
gab, 8, 'cepit.'
galar, 9 'morbum.'
garnait 12,21,67. nom. pr. gen. s.

- gartnait* 42. 51, nom. pr.
gé 15 'who' = *cia*.
Gillebrite p. 49 'Servus Brigit-
 tae,' Ir. *Gillabrighe*, Four
 Masters A. D. 1146.
Gille calline 53.
Gillecolaim 50. 'servus Colum-
 bae.
Gillecomded p. 49 'servus Do-
 mini.'
Gillecríst 48, 59. 'servus Christi.'
 Hence *Gilchrist*.
Gillemichél 42, 51. 'servus Mich-
 aelis.'
Gillendrias p. 49 'servus And-
 reae.'
Gilli petair 73, 'servus Petri.'
Giric, 24, gen. s. perhaps for
chiric. *Gric*, 54, for *Giric*,
ciric ?
go 4, 59, 64, now *gu*.
gobroig 29. gen. sg. nom. pr.
gon 2, 90, 4, 40, 'usque ad.' O.
 Ir. *con*. Lat. *cum*, Gr. *ἐν*
 from *σύν*.
gon 'ut' 8, 10, 11.
gon-ice, 12, 19. *gonige* 61, 63 =
 O. Ir. *conice*, *con-icce*.
gort acc. 63, *Χόρος*, *hortus*.
gregor nom. pr. p. 48.
Hí nom. pr. Iova, commonly
 called *Iona*: the adj. means
 'low.'
iar conj. 7, prep. *iarn* 9: *iar-sin*
 10, *iar-sen*, 13 'after that.'
ic 2 'adveniat' better *ice*: *gon-ice*
chloic 12, *gonice furene* 19,
gonice in beith 37. *gonige* 61,
 63, see *tangator*, *tiefa*.
hidid 57 nom. pr. gen. s.
im, 15 prep. O. Ir. *imm*, *imm*,
 Gaul. *ambi*.
imacc, 18. now *amach*, *mach*
 'henceforward' would now be
 expressed by *on àm-so mach*.
in prep. 6, 11, 23, 45, 58, 60, 75. *in-*
saere 4 = *issaere* 65, *ifus* 63.
in the article, nom. sg. *in* 10. gen.
 s. m. aspirating 12, 55, 22, 25
 acc. sg. m. 7, *inn* 13, 63 acc. sg.
 fem. 4. 11, gen. pl. *na glérec*
 acc. pl. 32, 39.
ingen 42. 51. 67, now *inghean*
 'filia.' = an Old Celtic *andegena*.
inna 'in its' 60.
ipáir 52. (?) 2
is 64 'est.'
(ro) laboir 16-17 'dixit.' now
labhair.
laithi 40 'diem' now *latha*.
lán 7 = 'plenus.'
légin 50, gen. s. of *légen* from
legendum. The word now used
 is *leughadh* s. m.
leót 46 nom. pr. a quo *McLeod*.
lesin 'apud rov' 11.
lec 63, 'lapis planus,' now *leac*.
lie 63 'stone.' gen. sg.
Lulóig 30, gen. sg. of *Lúloeg*,
 nom. pr. lit. 'little (*lú*) calf'
 (*loeg* now *laogh*.)
lurchair 64. ?
mac, 1, 'filius.' gen. sg. *meic*, 32,
 35, *mec* 43, 57. (O. Celtic *maqi*.)
 acc. *mac* 11.
mad, 9 'si est.' Z. 671.
madchor 58. ?
máer, *máer* from Lat. *major*. see
mórmaer.
maith see *mathe*.
mal-brigte 24, gen. *moil-brigtæ*
 30 'calvus Brigittae.' Ir.
Mael-brighde. O. W. *mail-*
brigit Z. 121. I translate *calvus*
 B., and compare W. *moel* 'bald,'
 because I find 'calvus *Patricii*'
 in the St. Gall Priscian (Z.
 XIV), which is obviously in-
 tended as a translation of *máel-*
pátric. But quære if *Mael* in
 these names does not mean
 'servus', W. *mael*, which

- Zeuss connects with Gaulish *magulus, maglus* (*conomaglus* = *Maelgwn*), Gothic *mogus*? see Zeuss G. C. 6n. 121.
- malbhricín* 53. nom. pr.
- malachín* 74. nom. pr.
- malcolaim* gen. s. 51. *malcoluim* 60, *malcolum* 26, 29. *malcoloum* 27, 'calvus (servus?) Columbae.' Hence *Malcolm*.
- malduib* 31. nom. pr. for *máilduib* gen. sg. of *Maelduib*, which name occurs in the *Four Masters*, A.D. 622.
- malechi* 59. nom. pr.
- maledonn* 47. nom. prop.
- malgirc* 54. see *Giric*.
- mallact* 66, now *mallachd*, O. Ir. *maidacht* from *maledictio*.
- malmori* p. 'calvus (servus?) Mariae.'
- malpetir* 49. 'calvus (servus?) Petri.'
- malsnecte* 30. nom. prop.
- mandaidib* 71. dat. pl.=O. Ir. *mennaitib*: *luid leo fades diam mennut* 'he went southward with them to their residence: dullotar maic cathbad diam-mennut iarsin 'The sons of C. went to their home after that.' Lib. Armach. 18.a.1. *luid cach dia mennat iarsin* 'every one went to his home after that' *Seirglige Conculainn*.
- mar* 2. conj. 'as.'
- marb*, 9, 'mortuus,' now *marbh*.
- marr*, 48. 'Mar.' gen. sg.
- matadín*, 48. nom. prop.
- matáin*, 22. nom. prop.
- mathe* 74. 'chieftains' n. pl. of *maith* 'bonus.' dat. pl. *maithib* Lib. Arm. 17a.1.
- mátni* nom. pr. gen. sg. 74 and p. 49.
- mec* gen. sg. of *mac* 43, 57.
- merlec* 61, leg. *merlech*, gen. pl. of *merlech* 'a thief,' now *meir-leach*.
- móilbrigte* see *malbrigte*.
- molíni*, 60. nom. prop. gen. sg.
- mór*, 63, 'magnus.'
- morcunt* 25, *morcunn* 20, *morgunn* 73, gen. sg. *morgainn* 69. apparently the Welsh *morgan*, O. Celtic *Moricantus* 'seabright'.
- mori* see *Malmori*.
- moridac* 20 (leg. *Moridach*), nom. prop.
- mormær*, 3, *mórmær* 4, 7, 8, 67, *mórmáir* 22, *mormar* 48, 55, gen. sg. *mórmóir* 23, would now be written *mórmhaor* 'high steward' see Pinkerton. *Eng.* II, 185 cited in Highland Soc. Dict. s. v. *maor*.
- mulenn* 25, gen. sg. Lat. *moína* now *muilinn* gen. of *muileann*.
- muredig* 50 gen. s. of *Muiredach*.
- na* dat. pl. of article, 44, 70, acc. pl. 69, gen. pl. 9, 10.
- na* for *in a*, 'in its' 75.
- ná* 15 'ne.'
- nascad* 45. now *nasgadh*. 'binding' *nexus*.
- Nectan* 46 Ir. *Nechtán*. Hence *Macnaughten*.
- nesu* 64. 'nearer,' O. Ir. *nesa*.
- ní* 'non' 8.
- ní* 'rei' dat. sg. 71.
- nolloce* 34. from 'natalicia,' now *nollaig*.
- ó 4, 5, 40, 44, 64, 65, 70 prep. 'from.' = *ua*.
- ocmad* octavae? octavam? 45. now *ochdamh*.
- orti* nom. loci, dat. sg. 19.
- pet* gen. s. *pette* 12, dat. s. 28, 52, acc. s. *pett* 21, 24, 31 *pet* 43. now *pit* gen. *pite*, s. f. 'a hollow.'

- W. pant.*
petar acc. 70, gen. *petair* 73, *petir* 43, from *Petrus*.
proinn 34 acc. sg. of *proinn* s. f. from Lat. *prandium*.
pústa 68, now *pústa* 'nuptus,' *sponsatus*. pret. part. pass. of *púsaím*, from Lat. *sponso*.
rat see *dorat*.
rath 7, s. m. gen. *ratha*, 'gratia'
W. rhad.
ri (*ri?*) 7, 39. 43. 69 prep.
ria 69 prep. = *ri*.
rúig 28, gen. sg. of *rí* = Gaulish *rix* gen. **rigos*.
rígi 46 'regni.'
ris 15, 66, prep. *rí* with suffixed pers. pron. 3d. sg. fem.
ro 67 verbal prefix = Lat. *pro* (Ebel). *ro-alseg* 2. *ro-ho* 3, 9, 21, 22, *ro-thidnaig* 4, *ro-gab* 8, *ro-laboir* 16, *ro-báith*, 32, 33, 38. Infixed: *do-r-aten*, *do-ro-d-loeg* 7, *do-ró-nsat* 13. *fo-r-acaib* 14.
rosabard 29. nom. loc.
rúadri 48. g. sg. 26.
s, 14, infixed pron. 'eam.'
sacart 53, now *sagart*, from *sacerdos*.
saere 65, dat. sg. *saere* 4, *sære* 40, *sóre* 59, deriv. from *soer* now written *saor* 'free.'
sain 4 = *sen* '6,' 10. 'that.'
scali 61, acc. sg. 'hut'?
scarthain, 16 'separationem,' cf. mod. *sgar* 'disjunge,' *sgar-thanaich* 'diluculum.'
sé, 3, 'he,'
sen, 'that,' 6, 10, 14.
sér 44, for *soer*, now written *saor* 'free.'
sí 7 'ea.'
síl 56, now *sídl* s. m. 'semen.'
sithig 68. gen. sg. nom. pr.
- slánte* 11, 13, 'salus,' now *slàinte* s. f.
sliabh 64, now *sliabh* s. m. 'mons.'
sóre see *saere*.
sun. *ó-hunn imacc*, 17 'from this forward:' *sun* = O. Ir. *sund*.
tabart 33 'dare,' now *tabhairt*.
tabrad, 8, 'daret.'
taitinn see *doraten*.
tangator 2, 6, 'venerunt' = *tangatar* 16. plural of *tánic*, 13. 'venit.' cf. *ticfa*, *ic*.
tarat, 8, 'eam dedit.' = *do + a + rat*.
temni 21?
testus, 60, now *teisteas* s. m. 'testimonium.'
ticfa, 66. *tíssad*, 71. *tísad* 11, 15. from the root IC from ANK, Skr. *añcā*.
tidnaig 4 'dedit,' now *thiodhlaic*.
típra 'fons' gen. *tiprat*, 12, dat. *tiprait*, is now obsolete.
tísad see *Ticfa*.
toche 21?
toesech 68, *taesec* 62. *tesech* 401
tosec 5, 22 = *tosech* 55. gen. *toiseg*, 23, *toisig*, 34. dat. *tesech* 40, *tosach* 40, *tesseach* 65, now *toiseach* 'principium, dux.'
tralin 54.
turbruid gen. 50, *turbruid* 72-73. *turbrud* dat. sg. p. 46. 'Turriff.'
ua, 12, 19, prep. 'from' = *ó* q. v.
uactair 29, gen. s. of *uachtar*, now *uachdar* 'pars superior.'
uethé, 36, for *bhethé*?
hule, gen. sg. *ar thabart a hule* 33 nom. pl. *huli* 75, dat. pl. *hulib*, 44, 70, acc. pl. *huli*, *hule* 69, 32, 39, now *uile*, 'omnis,' 'totus.'

HYMNS FROM THE LIBER HYMNORUM.

I. PATRICK'S HYMN. (Lib. Hymn. 19 b.)

The following hymn was first printed in Dr. Petrie's *Essay On the History and Antiquities of Tara Hill*, Dublin, 1839, with a translation and notes by the late Dr. O'Donovan, which, considering the then state of our knowledge of Old Irish, are very creditable. The hymn and translation were reprinted in the first edition of Mr. Bourke's *College Irish Grammar*. In the second edition of that book a modern Irish version is substituted, which carefully embodies all the errors of the original translation, such as rendering the verb *atomriug* by 'at Tara' (*a d-Teamhraigh*), etc. A translation by the writer appeared in the *Saturday Review* of September 5th, 1857, and, subsequently, another version by Dr. Todd, in his *St. Patrick* (Dublin, 1864). The points in which I venture to differ from the version of the last named scholar are mentioned in the notes.

In the *Liber Hymnorum* the hymn is, as usual in that MS., preceded by a prose preface, in which after mentioning the name of the composer and the date of the composition, the cause of making it is stated to be this: "to protect him (Patrick) with his monks against (the) enemies unto death who were in ambush against the clerics" (*diadiden conamanchaib arndáimdíb inbaís robatar inetarnid arnacleircheib*).

Atomriug indiú niurt tren togairm trinoit
Cretim treodataid foisin óendataid indúlemain dail
Atomriug indiu niurt gene crist conabathius
niurt crochta cona adnocul
niurt neseirge cofresgabail
niurt tóniud dobrethemnas bratha
Atomriug niurt grád hiruphin
in urlataid aingel
[ifrestul nanarchaingel]

hifrescisin eseirge arcenn fochraice
 inernaigthib huasalathrach
 itaircetlaib fátha
 hipraiceptaib apstal
 inhiresaib fuismedach
 inendgai noemingen
 hingnimaib fer firean

Atomriug indiu niurt nime
 soilse gréne
 etrochta snechtai
 áne thened
 déne lóchet
 luathe gáethe
 fudomna mara
 tairisem talmain
 cobsaidecht ailech

Atomriug indiu niurt dé domluamharacht
 cumachta dé domchumgabail
 ciall dé domimthús
 rosc dé domreimcise
 cluas dé doméstecht
 briathar dé domerlabrai
 lám dé dommimdegail
 INtech dé domremthectas
 sciath dé domdítin
 sochraite dé dommanucul
 arintleadaib demna
 araslaigthib dualche
 arirnechtaib aicnid
 arcechnduine mídúthrustar (a) dam
 ícén 7 inocus
 inuathed 7 hisochaide

Tocuirius etrum thra nahuile nertso
 fricechnert namnas nétrocar fristí domchurp ocus-
 dommanmain
 fritinchetla saibfáthe
 fridubrechtu gentliuchta
 frisáibrechtu heretecda
 frihimcellacht nidlachta
 fribrichta ban 7 goband 7 druad
 fricechfiss arachuiliu anmain^(b) duini

(a) MS. midús thrastar.

(b) MS. anman.

Crist dommimdegail indíu
 arneim arloscud arbadud arguin
 conomthair ilar fochraice

*Crist lim crist rium crist imdegaid crist innium
 crist íssum crist uasum crist dessum crist tuathum
 crist illius crist issius crist inerus*

*Crist icridiu cechduine immimrorda
 crist ingin cechóen rodomlabrathar
 crist incechrusc nomdercæd[ar]
 crist incechcluais rodamcloathar*

Atomriug indiu niurt trén togairm trinoit

Cretim treodataid *foisin oendataid* in *dulemain* [dail]

Domini est salus domini est salus christi est salus
 salus tua domine sit semper nobiscum

Translation.

I bind myself to-day to (the) strong virtue of an invocation
 of (the) Trinity.

I believe a Threeness under the Oneness in (the) Creator
 of (the) elements (?).

I bind myself to-day to (the) virtue of Christ's birth with his
 baptism,

to (the) virtue of (his) crucifixion with his burial,
 to (the) virtue of (his) resurrection with (his) as-
 cension,
 to (the) virtue of (his) coming to (the) Judgment
 of Doom.

I bind myself to-day to (the) virtue of ranks of Cherubim,

In obedience of Angels,
 [In service of Archangels,]
 In hope of resurrection for reward,
 In prayers of Patriarchs,
 In predictions of Prophets,
 In preachings of Apostles,
 In faiths of Confessors,
 In innocence of holy Virgins,
 In deeds of righteous men.

I bind myself to-day to (the) virtue of Heaven,

To light of Sun,
 To brightness of Snow,
 To blaze of Fire,

To speed of Lightning,
 To swiftness of Wind,
 To depth of Sea,
 To stability of Earth,
 To hardness of Rock.

I bind myself to-day to God's Virtue to pilot me,
 God's Might to uphold me,
 God's Wisdom to guide me,
 God's Eye to look before me,
 God's Ear to hear me,
 God's Word to speak for me,
 God's Hand to guard me,
 God's Way to lie before me,
 God's Shield to protect me,
 God's Host to secure me,
 Against snares of demons,
 Against seductions of vices,
 Against lusts(?) of nature,
 Against every one who wishes ill to me,
 Afar and anear,
 Alone and in a multitude!

So have I invoked all these virtues between me [and evil]
 Against every cruel, merciless power opposed to my
 body and my soul :
 Against incantations of false prophets,
 Against black laws of paganism,
 Against false laws of heresy,
 Against craft of idolatry,
 Against spells of women and smiths and druids,
 Against every knowledge that has defiled man's soul.

Christ to protect me to-day,
 Against poison, against burning, against drowning,
 against wound,
 Until a multitude of rewards come to me!

Christ with me, Christ before me, Christ behind me, Christ
 in me!

Christ below me, Christ above me, Christ at my right, Christ
 at my left!

Christ in fort, Christ in seat, Christ in poop!

Christ in (the) heart of every one who thinks of me,
 Christ in (the) mouth of every one who speaks to me,
 Christ in every eye that sees me,
 Christ in every ear that hears me!

I bind myself to-day to (the) strong virtue of an invocation of (the) Trinity.

I believe a Threeness under the Oneness in (the) Creator of [the Elements.]

Domini est salus, Domini est salus, Christi est salus.

Salus tua, Domine, sit semper nobiscum.

Before adding a few notes to this remarkable hymn, I will here give the only other copy (B) which I have seen. It occurs in the copy of the so-called Tripartite Life of Patrick, preserved in the Bodleian (Rawl. 505 p. 128) The beginning is unfortunately lost.

[bath]is
neurt acroetha conaadnacul
neurt aeiseirgi conafreasgabail
neurt athoiniuda fri brithemnus mbratha.

Attomriug neurt graid hiruphín
inerlattaíd aingiul
ifrestal nanarchaingiul
ifrescisiu nesergi arcend focraici
inernaigthi uasalathrach
itaircetlaib fáthi
ipreceptaib apstal
inirisib faismedach
inendccai nóeb ingen
ingnimaib fer fírioin.

Atto[m]riug neurt nime
soillsí gréine
etrochta ésci
luathi gaitli
fudomna mara
tairismigi talman
cobsaidi alech.

Atto[m]riug indiu neurt dé dom lúamairecht
cumachta ndé dom congábail
cÍall ndé domthúr
rosc nde dom imcaisin
clúas nde domeistecht
briathar ndé domerlabrai
lám ndé domimdegail
intech nde domremthechtus
Sciath dé domimdíten
sochraiti dé domanacul
arintleadaib demna
araslaigib dualach
arfoirmdechaib(a) acnid
arcech nduine miduthracair dam
icéin anoccus
inuathud isochaidi

Tochuirius(b) etrvm indíu inna hule neurtasa fri cech neurt

(a) cf. *foirmtech* (gl. invidus).

(b) MS. Tochuiriuir.

namnus nétrocar fristái dom churp 7 domanmain
 fri taircetlaib saebfáthe
 fri saebrechtaib ban 7 goband 7 druád
 fri cech fis aracuiliu corp 7 anmain dam

Crist domimdegail ar cech neim .
 arloscud ar báduhd ar guin
 coninraib ilar fochraici

Crist lim . crist remam. crist immdegaid crist innvm crist isum
 crist vasum. crist dessvm. crist tuathvm.
 crist illius crist ipsius (sic) crist inerus
 crist hicride cech duine rodomschrúadar
 crist aingin cech duine rodomlabradar
 crist irusce cech duine rodomde[r]cadar
 crist icluais cech duine rodomcluinedar

Domini est salus. Domini est salus. [christi est salus.]
 Salus tua(a) domine sit semper nobiscum(b). amen.

NOTES.

Atomriug, for *ad-dom-riug*, the verb *adriug* 'adjungo' with the infixed pron. *dom* 'me' not 'to myself' as Dr. Todd here and elsewhere wrongly translates it. cf. *atomaig* (*ad-dom-aig*) 'me impellit' Z. 336: the *riug*, which is also found in *con-riug* (gl. ligo) Z. 440, is probably = Lat. *ligo*: *niurt*, better *neurt* in B, is the *dat.* sg. of *ner*, a neuter o-stem, and not the acc. as Dr. Todd wrongly renders it. *togairm* is a blunder for *togairme* gen. sg. of *togairm*, a neut. -stem, *dat.* sg. *togarmim* Z. 266. So *trinoit* should certainly be *trínóite* as in Fiacc's hymn, l. 42.

cretim 'I believe,' translated by Dr. Todd as a substantive. *treodataid* ~~acc.~~ sg. of *treodatu*, translated by Dr. Todd as the genitive sg. which would be *treodatad. in dulemain* 'in (the) Creator.' O'Donovan translated this by 'of the Creator,' but this would be *in duleman*. I take *in* to be the prep. and *dulemain* to be the *dat.* sg. Perhaps *in* may be the article in the locative sg. and *dulemain* in the same case. *dail* seems the gen. sg. cf. *dal*, which, however, I have not met. If, however, we assume that the poet wrote *dáile*, we may regard this as an instance of á for ú (Z. 31), and follow O'Don. in identifying it with the gen. pl. of *dúil* 'an element.' The quotation which he gives from the *Leabhar Breacc* 121 b: (a de ulíchomachtaig a de naslog a de uasail a thigerna andomain a *duilim nandul*, erchis dinn ('O almighty God, O God of the hosts, O noble God, O Lord of the world, O Creator of the elements, spare us!')) justifies this identification. In Old Irish the gen. pl. of *dúil* is *dúle* or *dúile*.

niurt neseirge, better *neurt eséirge*, for the transported *n* has no business after a dative sg. B. has *neurt aeiseirgi* 'to (the) virtue of his resurrection.' *toniud*, better, as in B. *toiniuda*. (O'Clery

(a) MS. Sálus xpi tua.

(b) MS. uobiscum.

cited by O'Don. says "as ionann i. e. toiniud 7 teacht 'toiniud is the same as teacht 'coming').

ernaighthib = *irnigdib* Z. 578. *huasalathrach* gen. pl. of *huasalathair* 'patriarch,' a c-stem, A. S. *heah-fāder*: Dr. Todd, wrongly, 'noble fathers': *frescisin* 'hope' 'expectation' dat. sg. of *frescisiu*, a n-stem. See Zeuss 269. The word in Dr. Petrie's text is quite right, *pace Toddii*. *fatha*, better *fāthe*, as in *saih̄fathe* infra, gen. pl. of *fúith* an i-stem = Lat. *vates*. *endgai*, better *enncai*, is the dat. sg. of *encae* a derivative from *ennac*, which seems borrowed from, or cognate with, Lat. *innocens*.

firean, rectè *firián* = W. *gwiriawn*.

soilse, *luathe* (fem. iâ-stems) should doubtless be as in B., *soilsi*, *lúathi* in the dat. sg. So we should doubtless read *étrochtai*, *áni*, *déni*, *fudomkai*. *étrochta* is a deriv. from *étrocht* 'bright' L. Breacc cited Lib. Hymn. ed. Todd 65. *Ane* 'blaze' (hitherto rendered 'force') is a deriv. from *án* 'fire' (=Skr. *agni*, *ignis*) the gen. sg. of which (*cosind-saigit áin* 'with the arrow of fire') occurs in the Milan codex, supra p. 24: *áne* (a fem. iâ-stem) agrees beautifully with *αἴγλη* for *ἀγλη*, *ἀγν-ιη*. For the loss of the *g* before *n* compare *sén* 'bless' (*signa*), *stán* (gl. *stagnum*), *uan* = *agnus*, etc. *déne* from *dían* 'swift.' *Tairisem* (leg. *tairisim*? *tairissem*, *terissem* Z. 7, 852, a fem. â-stem, gen. sg. *tairisme* L. Breacc cited *Jib. Hymn.* ed. Todd 65: *tairismigi* the reading in B. is the dat. sg. of *tairismige* a deriv. from the adj. *tairismech* 'constans' Z. 852, compar. *tairismechu* Z. 284, 1047. cf. also *tairise* (gl. *fidelis*) Lib. Hymn. 20. *cobsaidecht* a deriv. from *cobsaid*.

reimcise (better *reimcissin*) dat. sg. of *reimcisih̄*, *remcaissih̄* gen. sg. *remcaissen* 'providentia' Z. 268. For the form in *e* cf. *oc-tuiste* Z. 269, *ren-airite* Z. 599.

dualche (not *dualchet*) gen. pl. of *dúalich* Z. 83 (the opposite of *súalig* Z. 607,) dat. sg. *dúalig* Z. 607, acc. sg. *dualaich* Z. 1023, gen. pl. *dúalche* Z. 1041. prefix *du* (=δυε), root AL, suffix *aka*.

éstecht for *étsecht*. *erlabrai* dat. sg. of *erlabra* 'speech' *doratað erlabra dozachar* 'speech was given to Zachariah,' Lib. Hymn. (= *thucad irrlabra dozach*. Lib. Breacc). *mídúthrustar* (B. *miduthracair*) an s-conjunctive or future from the verb *mídúthracar* which I have not met elsewhere, but *mídúthrachtaið* the dat. pl. of the cognate substantive *mídúthracht*, occurs in Níníne's prayer, infra: cf. *duthracar-sa* 'opto' Z. 890. *duthrised* Z. 62, 451, 'vellet.' *midus*, which O'Don. and Dr. Todd translate by 'who meditates,' is an impossible form: there is no such word as *trastar*, and, if there were, it would not have been aspirated (*thrustar*) after *s*. *sochaidi* (better as in B., *sochaidi*) dat. sg. of *sochaidi* a fem. iâ-stem.

nert acc. pl. of a neuter o-stem: compare for the absence of the usual final *a* (unquestionably borrowed from the fem. â-declen-

sion) *inna olc-sa* Z. 354,676, 'these evils,' *cethir cét* (400), *secht cét* (700) Z. 342, *arm aili* 'other arms' Z. 368, *oire nundem membur* 'because we are members' Z. 1006 and *natri coecat* ('the three fifties') Fiacc's hymn.

arachuiliu (wrongly rendered by O'Don. 'quae occoecat,' by Dr. Todd 'which blinds') seems from a verb *ar-chuilim*, with the infixed relative neuter (which aspirates, as in *ní-ed iarm-a-foich-som* Z. 983.). The root is the same as that of *col* gen. *cuil* 'sin,' W. *cwl*, 'fault' *ar-gwl* 'a great crime.' As to the termination in *u* v. supra p. 40.

conomthair (not *conomchair*), *con* 'donec' *om* infixed pron. Z. 336, *tair* 3d sg. conj. cf. *tair* 'come!' Lib. Arm. *tairsiu* Seirgl. Conc. *tairset* 'let them come!' Colman's hymn 45. from *do+* AR, Skr. *ri*. So *iarraim* from *iar-ARaim*.

liús, sius, erus, datives sg. of *lis*, 'fort' *sis* 'seat' *eros* 'poop,' i. e. Christ be at home and abroad, whether travelling in a chariot or a ship.

FIACC'S HYMN.

(*Lib. Hymn.* p. 29.)

GENAIR PATRAICC.—Fiac sleibte doronai innimmunsa dopatraicc. Infiacsin dana mac eside mic ercha mic bregain mic daire barraig otaat ubarrche mic cathair moir Dalta dana infiacsin do-dubtach mac huilugair ardfile herenu eside. INaimsir loegaire mic neill 7 ise indubtachsin atracht riapatraicc hitemraig iarnarad doloegaire naroeirged nech remí isintig 7 bacara dopatraicc he osein immach 7 robaitesd opatraicc he iarsein. Luid dana fecht cotech indubthaigsin ilaignib. Feraiis iarum dubthach failte moir fripatraicc. Atbert patraicc fri dubthach cuinnig damsa olse fer graid sochenel sobessach óen [']éthe 7 oenmac occai tantum Cid aracuinesiu sein .i. fer inchrothasin oldubthach diadul fogradaib. Fiac sein oldubthach 7 dochoidside forcuairt iconnachaib. Intan tra batar forsnabriathraibse isann tanié fiac dochuairt leis. Ata sunn oldubthach inti roimraidsem. Ciabeth olpatraicc bes níba háil do quod diximus Dentar trial berthasa oldubthach conaccadar fiac Otchonnaire tra fiac roiarfaig ced aratrialtar olse dubtach doherrath arisespach sein arse arnifil inherinn filid alethet. notgebtha darahesi olpatraicc. islugu moesbaidse aherinn olfiac quam dubtach. tall tra patraicc aulcha dofiac tunc 7 tanié rath mor fair iarsein coroleg innord neclasda ulle inoen aidche vel xii diebus ut alí ferunt 7 codardad grad nepsuip fair 7 conidhe asardepscop lagen osein illé 7 achomarbba diaeis. Loc do duma ngobla frisleibte aniarthuaith Tempus imorro lugdach mic loegaire arise bari herenn tunc.

- 1 Genair patraicc innemthur ¹ ised atfet hiscelaib
 maccan seṁbliadan deac intan dobreth ² foderaib ³
 Succat ⁴ aainm itubrad ⁵ cedaathair bafissi ⁶
 maccalpuirn ⁷ maic otide ⁸ hoa deochain odissi ⁹
- 5 Bai se bliadna ¹⁰ ifognam maisse doine ¹¹ nistoimled ¹²
 batarile cothraige cethartrebe diafognad ¹³
 Asbert ¹⁴ uictor ¹⁵ frigniad ¹⁶ mil ¹⁷ contessed ¹⁸ fortouna ¹⁹
 forruib achois forsindleicc marait aes ²⁰ nibronna
 Dofaid tarepa huile ²¹ de mair ba amru retha ²²
 10 conidfarggaib lagerman andes indeisciurt lethu ²³
 Inninnsib mara torrian ainis innib adrimi
 legais canoïn lagerman ised adfiadat líni
 Dochum nerenn dodfētis ²⁴ aingil de hifithisi
 menicc atchithi ²⁵ hifisib dosnicfed arithisi
- 15 Robochobair donderinn tichtu patraicc forochlad
 roclos ²⁶ cian son ²⁷ agarma macraide ²⁸ calle fochlad
 Gadatar cotíssad innoeb aranimthised lethu
 arutintarrad ²⁹ ochlóen ³⁰ tuatha herenn dobethu ³¹
 Tuatha herenn tairchantais dosnicfed sithlaith nua
 20 meruid code ³² aiartaige bedfas tír temrach tua ³³
 Aduid ³⁴ friloegaire tichtu phatraicc nicheilltis
 rofirad ind[í]astine innaflatha asbeirtis
 Baleir ³⁵ patraicc combeba ³⁶ basab ³⁷ indarba clóene (a)
 ised tuargaib aeua ³⁸ suas ³⁹ de sechtreba dóine
- 25 Ymmuin ⁴⁰ ocus abcolips natricoicat noscanad
 pridchad baitsed arniged ⁴¹ demolad dé nianad
 Nicongebed uacht sini dofeiss aidche hilinnib
 fornim consena ⁴² aríge pridchais fride ⁴³ indinnib ⁴⁴ (b)
 Islan ⁴⁵ tuaith benna bairche ⁴⁶ nisgaibed ⁴⁷ tart nalia
 30 canaid cetsalm ⁴⁸ cechnaidchi doríg aingel fogniad
 Foid ⁴⁹ forleicc luim iarum ⁵⁰ ocuscuilche fliuch imbi
 bacoirthe afrithadart (c) nileicc achorp hitimmi
 Pridchad soscéla (d) docach dogníth morferta illethu ⁵¹
 íccaid luscú ⁵² latruscu ⁵³ mairb dosfuscad dobethu ⁵⁴
- 35 Patraic pridchais doscotaib rochés mór seth illethu
 immi contíssat ⁵⁶ dobrath incach ⁵⁷ dosfuc dobethu ⁵⁸

(a) MS. cloeni
 (b) MS. ininib

(c) MS. aridadart
 (d) MS. soscelad

- Meicc emir meicc eremon lotar huili lacisal ⁵⁹
 fosrolaic intarmchosal isinmorchute nísel ⁶⁰
- 40 Condathanic intapstal ⁶¹ dofaith gith gáithe déine (*e*)
 pridchais trifichte bliadan croich *críst* dothuataib fene ⁶²
 Fortuaith herenn bai temel ⁶³ tuatha adortais side ⁶⁴
 nicreitset infírdeacht innatrínóite firē (*f*)
 INard macha fil ríge is cian doreracht emain
 iscell mór dún lethglasse nimdil ceddithrub temair ⁶⁵
- 45 Patraicc diambai ⁶⁶ illobra ⁶⁷ adcobra dul do máchi ⁶⁸ (*g*)
 doluid angel ⁶⁹ arachenn forset immedon láthi (*h*)
 Dofaith fades couictor bahe aridralastar ⁷⁰
 lassais inmuine imbai asinten ⁷¹ adgladastar ⁷²
- 50 Asbert ⁷³ [t]orddan domachi ⁷⁴ (*i*) do*críst* atlaigthe buidi (*j*)
 dochumnime mosrega ⁷⁵ roratha duit duguidi ⁷⁶ (*k*)
 Ymmon dorroega itbiu bidlúrech ditē docách
 immut illaithiu innessa regat fir herenn dobrath
- Anais tassach diaes intan dobert comman dó
 asbert monicfed ⁷⁷ *patraicc* briathar tassaig nirbugo ⁷⁸
- 55 Samaiges ⁷⁹ crich friaidchi arnacaite les ⁸⁰ occai
 cocenn bliad*ne* bai soillse bahé sithlaithe ⁸¹ fotai
 INCath fechta ⁸² imbethron ⁸³ frituaith kannan lamac nuin
 assoith ⁸⁴ ingrian frigabon ⁸⁵ issued adfeit ⁸⁶ littri ⁸⁷ dúinn (*l*)
- 60 Huair assoith lahesu ingrian fribás innaclóen
 ciasuthrebrech bahuisse ⁸⁸ soillsi frieitsecht ⁸⁹ nanóeb
 Clerich herenn dollotar dairi *patraicc* ascechsét
 son ⁹⁰ incetail ⁹¹ fosrolaich ⁹² contuil cach úadib forsét
- Anim (*m*) *patruic* friachorp is iarsethaib roscarad
 aingel dé ícétaidchi (*n*) aridfetis cenamad
- 65 Intan conhualai ⁹³ patraic ⁹⁴ adella ⁹⁵ in*patraic* naile ⁹⁶
 ismalle connubcatsat dochum nísu meicc maire ⁹⁷
 Patraic cen airde núabar ba mór domaith romenair
 beith ingéillius meicc maire basén gaire ingenair
- Genair *patraicc*

(*e*) MS. déni(*f*) MS. firi(*g*) MS. mache(*h*) MS. laithe(*i*) MS. domache(*j*) MS. buide(*k*) MS. dugude(*l*) MS. dún(*m*) MS. Ainm(*n*) MS. ícétaidche

GLOSS.

1 .i. cathir sein feil imbretnaib tuaiscirt .i. ailcluade. 2 .i. tuccad. 3 .i. fo d[o] ere. 4. bretnas sein 7 deus belli (a) alaten. 5 .i. ised roraidea a protis. 6 .i. bacoir afiss. 7 .i. qui fuit sacerdos. 8 .i. proprium. 9 .i. proprium. 10 .i. fo intamaill nainuible bicce ebreorum. 11 .i. biad maith 7 etach. 12 .i. niscathed. 13 .i. ronelastar intainm ascothraige .i. cetharaige .i. arinni dognith tribibus .iiii. 14 .i. atrubairt. 15 .i. angelus. 16 .i. frigrithid .i. frisinnmogaid. 17 .i. milid. 18 .i. condichsed 19 .i. formuir sair dolegunn. 20 .i. a follucht. 21 .i. rofaidestar uictor patraice darsleib nelpa. 22 .i. inrithsa. 23 .i. italia ubi fuit germanus. 24 .i. dobertis. 25 .i. a sanctis. 26 .i. foherinn. 27 .i. sonus. 28 .i. crebriu 7 lesru d[fi]n[gin] gle-rainn mic hui éinne dicentes hibernenses adte clamant ueni sancte patrici fci. 29 .i. aracomthad. 30 .i. oadrad idal. 31 .i. ad fidem christi. 32 .i. cobrath. 33 .i. cen-gloir. 34 [*in marg.*] ite nadruid .i. luchru 7 lucutmel 7 ised asbertis. 'ticfa talcend darmuir mercend abrat tollcend achrand cromcend amias iniarthair athige frisgerat amuinter huile amen amen. 35 .i. írabud. 36 .i. coabas. 37 .i. basonart 38 .i. amathe. 39 .i. ad coelum. 40 .i. ambrois uel audite. 41 .i. dognith ernáigthe 7 athrige. 42 .i. rochosnastar. 43 .i. illo. 44 .i. itelchaib. 45 .i. nomen fontis. [*in marg.*] slana iarsindi baslan cech imobor tarateged ocus ic sabull ata. repleuerunt ulaid illam propter molestiam turbarum exeuntium ad illam. 46 .i. rebennaib boirche atuaith. 47 .i. intipra. 48 .i. dicaicait. 49 .i. nochotlad. 50 .i. iarsein. 51 .i. inlatitudine saeculi. 52 .i. bacachu. 53 .i. laclam 54 .i. ad fidem. 55 .i. sethair. 56 .i. regait. 57 .i. cechoen. 58 .i. ad fidem. 59 .i. laail inchis .i. lademon. ailside aradure. 60 .i. inifernn. 61 .i. quia missus fuit adeo adprædicandum. 62 .i. o fenius farsaig. 63 .i. adartha idal. 64 .i. sithaige noadratés. 65 .i. nihinmain lem temair cidfas. 66 .i. icsabull. 67 .i. inngalur. 68 .i. ardaig commad ann nobeth a esérge. 69 .i. uictor. 70. arrále .i. cen dul dó doardmacha. 71 .i. asintened. 72 .i. roaicillestar. 73 .i. uictor 74 .i. dóglór 7 tairechas doardmacha amalnobethe fein anu. 75 .i. immacha rega dochum nime. 76. cechní rochuingis codia doratat duit. 77 .i. cosabull iterum. 78. quia uenit patricius iterum cosabull. 79 .i. patraice. 80 .i. cainnle. 81 .i. laithe inisith. 82 .i. factum. 83 .i. nomen montis. 84 .i. deus. 85 .i. nomen ciuitatis. 86 .i. innises. 87 .i. stair lebuir ihu. 88 .i. bacoru. 89 .i. frihebiltin. 90 .i. sonus. 91 .i. inchiuil. 92 .i. rosfailestar innaligu. 93 .i. roelai. 94 .i. mac calpuirn. 95 .i. tarail. 96 .i. seuphatraice. 97 .i. issed rogeíl patraice mac calpuirn dosenphatraice commadimmaile noregtais dochum nime ocus ised inniset corabai patraice ota xvii kl. apreil do ix. kl. septimbir ar immaig ocus aingil imme ... seuphatraice

Translation.

Fiacc of Sletty made this hymn to Patrick. This Fiacc, then, son (was) he of Mac Ercha son of Bregan, son of Daire Barrach, from whom are the Hy-Barrechi, son of Cathar (the) great; a pupil moreover (was) this Fiacc to Dubthach mac Hui-Lugair, chief-poet of Ireland he. In Loegaire son of Néll's time; and it is this Dubthach that arose before Patrick in Tara, after it had been said by Loegaire that no one should rise up before him in the house; and he was a friend of Patrick's from that time forward; and he was baptized by Patrick after that. So he went (one) time to that

(a) *Succat* (leg. *Su-cat*) from *Su* now *Hu* 'deus' and *cat* (Ir. *cath*, Gaulish *catu*) 'bellum.'

Dubthach's house in Leinster. Dubthach then made great welcome to Patrick. Patrick said to Dubthach: "Seek for me" said he, "a man of rank, of a good race, well-moralled, one wife and one child with him *tantum*. "Why dost thou seek that, to wit, a man of that kind?" said Dubthach. "For him to go into orders" [said Patrick.] "Fiacc is that," said Dubthach, "and he has gone on a visit in Counaught." Now while they were talking [lit. on these words], it is then came Fiacc to visit him. "There," said Dubthach, "is he of whom we spake." "How is it?" said Patrick "if it be that *quod diximus* will not be pleasing to him?" "Let a trial be made to tonsure me," said Dubthach, "so that Fiacc may see." So when Fiacc saw he asked, "wherefore," said he, "is it tried to tonsure Dubthach? for that is idle," said he, "for there is not in Ireland a poet his equal." "Put thyself in his place," said Patrick. "My loss to Ireland," says Fiacc, "is less than Dubthach [s would be]". So Patrick shorn his beard from Fiacc *tunc*, and great grace came upon him thereafter, so that he read all the ecclesiastical ordo in one night, *vel xii diebus ut alii ferunt*, and so that a bishop's rank was conferred on him, and so that it is he who is arch-bishop of Leinster thenceforward, and his successor after him. Its place, Duma-Gobla at Sletty in the North-west. *Tempus*, however, (that) of Lugaid, son of Loegaire, for it is he who was King of Ireland *tunc*.

- 1 Patrick was born in Nemthur: it is this that has been declared in histories:
A child of sixteen years when he was brought under tears.
Succat his name it was said: who was his father is to be known:
Son of Calpurn, son of Potitus, grandson of deacon Odisse.
- 5 He was six years in slavery; men's food he ate it not:
Many were (the) Cothraige, four (the) tribes which he served.
Victor said to Mil's slave that he should go over (the) waves:
He pressed his foot on the stone: its trace remains: it wears not (away).
He went across all (the) Alps—great God, it was a marvel of a journey!—
- 10 Until he staid with German in the South, in the south part of Latium.
In (the) isles of (the) Tyrrhene sea he staid, therein he meditated:
He read (the) canon with German: it is this that writings declare.
To Ireland God's angels were bringing him on (the) way (a):
Often was it seen in visions that he would come again.

(a) *ftihisi* is explained by *slige no dlige* in O'Donovan's supplement to O'Reilly's Dictionary. Dublin, 1864.

- 15 It was a help to Ireland (the) coming of Patrick, who was called (a):
 Afar was heard the sound of their crying of (the) children of (the) wood of Fochled.
 They prayed that the saint would come, that he would journey widely,
 That he would turn the peoples of Ireland from Evil to Life.
 The peoples of Ireland were prophesying that a new kingdom of peace would come to them,
- 20 That its posterity (b) would remain to (the) day (of Doom) (when) Tara's land would be waste (and) silent.
 His druids concealed not from Loegaire Patrick's coming:
 The prophecy of the kingdom, which they spoke of, was verified.
 Pious was Patrick till he died; he was a strong expeller of evil.
 It is this that upraised his goodness above earth(?) beyond men's tribes.
- 25 Hymns and Apocalypse, the three fifties he used to sing them:
 He preached, baptized, prayed, from God's praise rested not.
 The cold of the weather kept him not from spending night in linns:
 In heaven he won his kingdom; he preached by day in forts.
 In Slan, in (the) territory (c) of Benn-Boirche, he had not thirst nor hunger:
- 30 He sang a hundred psalms every night; he served the angels' King.
 He slept on a bare stone then, and wet reeds around him:
 A pillar-stone was his pillow; he left not his body in warmth.
 He preached the Gospel to every one, he wrought great marvels widely:
 He healed the halt with the lepers, (the) dead he raised them to life.
- 35 Patrick preached to the Scots; he suffered great pain widely
 That around him might come to Judgment every one whom he brought to life.
 Emer's sons, Erem's (d) sons, all went with *císel* (?):
 The *arm-chosal* (?) flung(?) them into the great low pit.
 Until the apostle came to them, he went . . . of a swift wind:
- 40 He preached (for) three score years Christ's cross to the people of (the) Féni.

(a) I read *fo-ro-chled* (cf. *fo-n-ro-chled doairitiu hirisse* Z. 457, 'we were called to receive faith') and in the next line *fochtled* (cf. *silvae foelitae* Lib. Arm. fo. 2 a 1).

The root of *fo-ro-CLed* is that of Lat. *calo*, καλέω, Ohg. *halón* 'accersere.'

(b) I take *iartaige* to be *iardaige*. See O'Don.'s supplement to O'Reilly.

(c) *tuaitih* seems the locative sg. of *tuath* a fem. ā-stem.

(d) *Erem* gen. sg. *Eremon* an n-stem. cf. Skr. *Aryaman* ?

- On Ireland's people was darkness ; the peoples adored *sídí*,^(a)
 They believed not the true godhead of the true Trinity.
 In Armagh is a kingdom : it is long since Emain arose :
 Dún Lethglasse is a great church ; not dear to me that Tara
 should be desert.
- 45 Patrick, when he was in sickness, desired to go to Armagh :
 An angel went before him on (the) road in (the) middle of
 (the) day.
 He went south to Victor ; he it was that ordered(?) him :
 The bush wherein he was flamed ; from the fire^(b) he exclaimed.
 He said, "Thy dignity at Armagh : to Christ offer thanks :
- 50 To heaven thou wilt come(?); thy prayers have been granted
 to thee.
 (The) Hymn thou chocest in thy life^(c) shall be a corslet of
 protection to every one :
 Around thee on (the) day of the judgment (the) men of
 Ireland will come for judgment."
 Tassach^(d) remained after him when he had given (the) commu-
 nion to him :
 He said that Patrick would come ; Tassach's word was not
 false.
- 55 He put^(e) an end to night, for light was not consumed with him :
 To a year's end was radiance, this was a long peace-day.
 At the battle fought around Bethron against (the) people of
 Canaan by (the) son of Nun,
 The sun rested at Gibeon, that is what histories tell us.
 Since the sun rested with Joshua at (the) death of the wicked,
- 60 Though it was fitting, more proper were radiance at the
 death of the saints :
 Ireland's clerics went to watch Patrick from every road :
 The sound of the chant covered them, so that each of them
 slept on (the) road.
 Patrick's soul from his body, it is after pains it separated,
 God's angels on the first night were bearing it without ceasing.
- 65 When Patrick departed(?) he visited the other Patrick :
 It is together they ascended (?) to Jesus, Mary's son.
 Patrick without loftiness, arrogance, it was much of good he
 thought.
 He was in the friendship of Mary's Son : happy was (the)
 fate^(f) to which he was born.

(a) i. e. fairy-mounds: cf. 'illos viros *síde* ... estimauerunt,' Lib. Arm. 12. a. 1.

(b) *ten* (=W. *tan*) also in *ten-chor* (gl. forceps) Z. 84, *πυρολαβίς*.

(c) the Hymn of Sechnall (Secundinus). See *Lib. Hymn.* ed. Todd, 1.

(d) bishop of Ráith cholptha.

(e) *samaighter* (gl. ponitur) O'Don. Supp. O'R.

(f) lit. 'it was a luck (*sén*) of laughter' (*gaire*).

3. COLMAN'S HYMN.

(Lib. Hymn. fo. 5a.)

- Sen de donfé fordonte mac maire ronfeladar
fa(f)oessam dun[ni] innocht ciatiasam cain timadar
Iter foss no utmaille iter suide nosessam
ruire nime fricech tress issed attach adessam
- 5 Itge abeil meic adaim heli enoc diarcobair
ronsoerat ardiangalar secipleth founbith fogair
Noe ocus abraham isac inmacc adamra
immuntisat artedmann nachantairle adamna
Ailme athair tri cethrur ocus ioseph anuas : : (a)
- 10 ronsoerat anernaigthi corig nilainglech nuasal
Snaidsium moisi degtusech ronsnaid tria *rubrum mare*(b)
iesu aaron macc amra dauid ingilla dana
Iob cosnafochaidib sechnanemi ronsnada
fáthi fiadat ronanset la secht maccu mocaba
- 15 Eoin baptaist adsluinnem ropdítiu dún ropsnadud
iesu con[a]apstalaib ropdiarcobair fri gabud
Maire ioseph donringrat *et spiritus stefani*
aseaching donforslaice taithmet anma ignatí
Cechmartir cechdithrubach cechnoeb robai lingenmnai
- 20 ropsciath dun diarnimdegail ropsaiget huan fridemnai
Regem regum rogamus in nostris sermonibus
anacht noe a luchtlach *diluii temporibus*
Melchisedech rex salem incerto desemine
[fo. 5 b.] ronsoerat a airnigthe *abomni* formidine
- 25 *Soter soeras loth dithein qui per secula habetur*
ut nos omnes precamur liberare dignetur
Abram deur nagaldai snaidsium ruri ronsnada
soersum soeras inpopul *limpa fontis* ingaba
Ruri anacht trimaccu asurnn tened coruadi [leg. coródai]
- 30 ronrain amalroanacht dauid *demanu golai*
Flaithem nime locharnaig ardonroigse diartrógi
natleic *suum profetam ulli leonum ori*
Amalfoedes in[n]aingel tarslaic *petrum* aslabreid
dor[f]oiter dun diarfortacht ropreid remunn cechnamreid(c)

(a) leg. ár úasal? (b) M S. maire. (c) cf. supra, p. 35.

- 35 Diarfiaða[i]t rontolomar *nostro opere digno*
 robbem occa imbethaid(*b*) in paradísí regno
 Amalsoeras ionas faith abru mil moir monar ngle
 snaidsiunn degri tomtach tréan sen de donfe f[ordonté]
- 40 Rofir afiada rofir ro[f]erthar in guidese (*d*)
 robet maccáin (*e*) flatha de hitimcuairt nasculese
 Rofir afiada ropfir risam huili sith indrig
 Sechroiscd roissam hiflaith nime cotríssam
 Robbem cenes hillethu lahaingliu imbithbethu (*f*)
- 45 Reraig faithi cendibad aingil apstail ard fegad
 tairset liarnatha[i]r nemda riasluag ndenma diarsenad
 Sen de
 Bendacht for erlam patraic connoebaib herenn immi (*g*)
 bennacht forsincathraigse ocus for each fil indi
 Bennacht for érlam brigit (*h*) conogaib herenn impe
 tabraid huile cain forgall bendacht for ordan brigte
- 50 Bendacht (*i*) for columcille connoebaib alban alla
 foranmain adamna[i]n ain rola cain fornaclanna
 Forfóesam rig nandula comairche nachanbera
 inspirut nóeb ronbroena crist ronsoera ronsena
 Sen de

Translation.

- God's blessing bear us, come on us! let Mary's Son cover us!
 Let him be protection to us to-night, wherever we go, a fair
(?)
 Whether (at) rest or (in) motion, whether sitting or standing,
 Heaven's Prince against every battle! this is the prayer we
 pray.
- 5 A prayer of Abel, son of Adam, of Eli, of Enoch to help us!
 May they save us from the swift disease, whatever place in
 the world it threatens.
 Noah and Abraham, Isaac the admirable son
 May they surround us against diseases: let not famine
 descend on us.
 We beseech the father of three quaternions (*j*) and Joseph

(*b*) better *ar-don-roichse* (= *ar + don + ro + chise*) *i. e.* *airchise* 'parcat' with *don* the pron. of the 1st plural and the particle *ro* infixed.

(*c*) M S. imbibethaid. (*d*) M S. inguidise. (*e*) M S. maccan.

(*f*) These six short lines are written as three lines in the M S.

(*g*) M S. imme (*h*) M S. brigid (*i*) M S. benedacht.

(*j*) Isaac father of the twelve patriarchs.

- 10 Let their prayers save us to the King many-angel'd, noble!
 May Moses (the) good leader protect us, (he) who protected
 thro' *Rubrum Mare*
 Joshua, Aaron, son of Amra, David the bold youth.
 Job with the tribulations protect us against the poisons,
 Prophets of God guard us with Maccabæus' seven sons.
- 15 John Baptist we appeal to, let him be a safeguard to us, a
 protection
 Jesus with (his) apostles be for our aid against danger.
 Let Mary, Joseph choose us *et spiritus Stephani* :
 From every peril may commemoration of Ignatius' name
 deliver us.
 Every martyr, every hermit, every saint who was in chastity,
 20 Be a shield to us to protect us, be an arrow from us against
 demons.
Regem regum rogamus in nostris sermonibus,
 Who saved Noah (with) his people *diluxii temporibus.*
Melchisedech rex Salem incerto de semine,
 Let his prayers free us *ab omni formidine.*
- 25 *Soter* who freed Lot from fire *qui per secula habetur*
Ut nos omnes, precamur, liberare dignetur.
 Abram of Ur of the Chaldees, let the King who protected
 -him protect us,
 Let him free who freed the people *lymphá fontis* in danger.
 Let the King who saved three children from a furnace of
 fire with redness,
- 30 Protect us as he saved David *de manu Golai.*
 Let lampful heaven's Sovran spare us from our misery,
 (He) who did not leave *suum prophetam ulli leonum ori.*
 As he sent the angel who delivered Peter from his chain,
 Let him be sent to us to assist us, let everything unsmooth be
 smooth before us.
- 35 To our God let us tell our wish *nostro opere digno,*
 May we be with him in life *in paradisi regno.*
 As he saved prophet Jonas from a whale's belly, bright deed!
 Let the good King threatening, mighty, save us! God's
 blessing bear us, come on us!
 Truly, O God, truly, let this prayer be granted,
- 40 Let little children of God's kingdom be around this school!
 Truly O God, let it be true! Let us all reach (the) peace of
 the King!
 Whoever shall reach may we reach, Unto Heaven's kingdom
 may we come together!

May we be without age(z) in space, With angels in eternal life!
 Great kings, prophets without ruin, angels, apostles, a noble sight
 Let them come with our Heavenly Father before (the) demons'
 host to bless us.

A blessing on Patron Patrick with Erin's saints around him,
 A blessing on this town and on every one who is in it.
 A blessing on Patron Brigit with Erin's virgins around her:
 Let all give—a fair story—a blessing on Brigit's dignity.
 A blessing on Columcille with Alba's saints beside him,
 On (the) soul of noble Adamnán who passed a law on the clans.
 Upon (the) protection of the King of the Elements, a guardianship
 he will not take from us,
 The Holy Spirit rain on us, Christ free us, save us!

4. ULTÁN'S HYMN IN PRAISE OF BRIGIT.

(*Lib. Hymn. 16 b.*)

The preface attributes the composition of this hymn not only to Ultán of Ard Breccáin, who is said by the Four Masters to have died A. D. 656, aged 180 years, but also to Columcille, to Broccán Cloen, to three of the *muintir Brigitte* on their way to Rome, and to S. Brenain as he was sailing the sea and seeking *terram remissionis*.

The metre is remarkable:—

lalá lalála | lalá lalála
 lalá lalála | lalá lalála.

Brigit be bithmaith breo orda oiblech
 donfe don bithflaith(a) ingrian tind tóidlech(b)

Ronsoera brigit sechdrungu demne(c)
 ro[s]roena reunn(d) cathu cachthedme(e)

5 Dorodba innunn arcolla císu
 inchroeb comblathaib inmathair ísu

(z) *cenes*, leg. *cen áes* and cf. *fedligft dogrés isin bethaid suthain cen aes cen.ercra* (*Scéla na esérge Lebar na huidre*) "They will abide continually in the life eternal, without age, without decay."

(a) *donbithlaith* (b) MS. *taidlech* (c) MS. *demna*

(d) This should, I suspect, either be *riunn* or *remunn*.

(e) MS. *catha each thedma*. *Cath* is an u-stem, the Gaulish *catu*, W. *cad*.

- Indfíróg (a) inmain conorddain adbail
 biamsoer cechinbaid lamnoeb dolaighnib
 Lethcholba flatha lapatraic prímdae (b)
 10 intlacht uasligaib indrígain rígnae (c)
 Robbet iarsinit arcuirp hiccilicc (d)
 diarath ronbroena ronsoera brigít.

Brigit bé.

Translation.

- Brigit, excellent woman, a flame golden, delightful,
 May (she), the sun dazzling (e) splendid, bear us to the eternal
 kingdom!
 May Brigit save us beyond throngs of demons!
 May she overthrow before us (the) battles of every disease!
 5 May she destroy within us our flesh's taxes (f)
 The branch with blossoms, the mother of Jesus!
 The true virgin, dear, with vast dignity:
 May we be safe always, with my saint of the Lagenians!
 One of the pillars of (the) Kingdom (g) with Patrick the pre-
 eminent;
 10 The garment over *liga* (h), the Queen of Queens!
 Let our bodies after old age (?) be in sackcloth:
 With her grace may Brigit rain on us, save us!

5. BROCCÁN'S HYMN.

(*Lib. Hymn. fo. 17.*)

The preface to this hymn states that it was composed by Broccán Cloen, in the time of Lugaid son of Loegaire, King of Ireland—that is about A. D. 500, and at the request of Ultán of Ard-Breccáin, the poet's tutor (i).

Nicar brigít buadach bith siasair suide eoin inait
 contuil cotlud cimmeda indnóib arénaire ammaice

(a) MS. indiróg (b) MS. indrigan ríga (c) MS. prímda

(d) *cilicc* from *cilicium*, κιλίκιον. (e) *tind* .i. *tentide* l. *lainderda*

(f) our sins. The gloss says *cisa ar colla* .i. *peccata*.

(g) .i. *flathemnasa herenn*. Patrick, says the glossographer, is the head of the men, Brigit of the women, of Ireland.

(h) *uas ligaid* .i. *uas ocruidib*: what is *ocraidib*? The only word I know like it is *ochra* .i. *bróga* O'Cl., apparently a loan from Lat. *ocreae*. (In O'Dav. Gloss. the word is *eoehra*).

(i) See *Martyrology of Donegal*, ed. Todd pp. 235, 236.

- Nimor nœcnaig etaide trínóit conhuasail hiris
brigit mathair moruirech nime flatha ferr cinis
- 5 Nírbu écnaig nírbu ele ní ruchair(a) banchath brigach
nibu naithir bémuech brecc nirir mac de ardidab
Nipuforseotu santach érnais cenneim cenmafhim
nirbuchalad cessachtach nicair indomuin cathim
- 10 Nírbu fri óigthea(b) acher cainbai frilobru truagu
formaig arutacht cathir dollaid rounnade sluagu
Nirbu airgech airslébe genais formedon maige
amra arad dothuata(d) dascnam(c) flatha maic maire
Amra samud sanctbrigte amra plea conhualai
bahoen imcrist congaba dal aschomtig fridama
- 15 Fouair congab mac caille caille oschinn sanct brigte
bamenn innahimthechtaib fornim rochloss ahitge
Día notguidiu(d) fricehtress nachmod rosasat(e) mobeoil
domnu murib mó turim triar óenfer amru sceoil
Fuacru doncath coemgen cloth snechta triasín luades gaeth
- 20 inglinn dáilind césta croich(f) conidnarlaid síth iarsaith
Nibusanctbrigit suanach nibuhuarach imseirc dé
sechnichiuir nicossena indnóeb dibad bethath che
Andorigenai inrí dofertaib arsantbrigti(g)
nídoróntai(h) ardune cairm icuala cluas nachbi
- 25 Cetnathogairt diafoided lacetim hifenamain
nisaigib dorath ahóeged nisdígaib allenamain
Allucht saile iarsuidiu fescor bahard incoscur
sechbasathech incu de nibubronach intoscur
Lathe buana dí madbocht nifrith locht ann lamchraibdig
- 30 batair coidchi innagoirt [cia] fonbíth ferais annich

(a) MS. nirbuecnaire nirbuelc nibucair: *nirbuecnaire* is glossed by *nibu ecnaig thid* i. *ni dénad écnach neich*. So that the emendation seems tolerably certain.

(b) MS. Nirbufriogthiu

(c) MS. doasenam, which is a syllable too much.

(d) MS. nodguidiu i. notguidim. For other examples of the 1st pers. pres. ind. act. in *iu, u* see *Beitr.* III. 47, 48.

(e) MS. rosasad i. roseset I take to be the 3d. pl. of the s-conjunctive of *saigim*, root SAK, cf. W. *hep*, Lat. *insece* = ἔννεπε for ἔν-ἔπε.

(f) MS. daloch cesta croch. See *Félire* June 3, and *infra*, p. 87, note (d).

(g) brigti dat. sg. of *brigte*. This interesting *iâ*-stem is exactly what the Old Celtic *Brigantia* would become in Irish.

(h) MS. niadoróntai, which is a syllable too much.

Epscoip dodaascansat(*a*) nirbodiuir ingabud dí
manibad forraid(*b*) inrí blegon innambo fathri
Argairt lathe anbigé coercha formedon réde
scaruis iarum aforbrat itaig fordeslem gréne

- 35 Inmacc amnas rodasgaid brigta arécnairc arríg
dobert sechtmultu úade atret nisdígaib allín
ISdamsous matchous andorigenai domaith
amra dí infothrugud senta impe ba derglaid

- Senais incaillig comail baslan cenneim cengalar
40 bamó amru arailiu dinchloich dorigne saland
Niru[a]irmiu niairmiu andorigne(*c*) indnóebduil
bennachais inclarainech comtar (*d*) forreil adísuil
Ingen amlabar dobert brigte (*e*) bahoen aamra

(*f*o. 18*a*.)

niluid allám(*f*) asallaim comtar forreil alabra(*g*)

- 45 Amra tinne senastar banert dé rodglinnestar
robói mí lán lasincoin incú nocomillestar
Bamo amru arailiu mír dotlucestar dindlucht
nicoill dath ammaforta brothach focres innahucht

- Inclam rogaid ailgais dí bamaith conidruallaid dó
50 senais forglu innoloeg carais forglu innambo
Reraith(*h*) iarum acarpat fotuaith doiri cobtaig coil
inloeg liaclam icarput inbó indiaid indlóg
Indaim dodaascansat fó léo rodascload nech
friú conuccaib indoub matain tancatar atech

- 55 Scarais ahech cenn abreit intan dorernatar fáin(*i*)
nibuleithísel inmám mac dé réraig inrígláim(*j*)

(*a*) MS. *dođuascansat*. But cf. line 53.

(*b*) MS. *fororaid*, which is a syllable too much. The gloss is *mani fortacht-aided*: with *forraid* cf. *furraith* 'that he assisted,' Lib. Arm. *forraith*, Féil.

(*c*) MS. *andorigenai*, which is a syllable too much: cf. l. 67. (*d*) MS. *comdar*.

(*e*) MS. *brigta* (*f*) MS. *allaim*

(*g*) MS. *acomlabra*, which is a syllable too much: cf. Lat. *labrum*.

(*h*) MS. *Reraig*.

(*i*) MS. *intan dorertatar* (gl. *rorerithset*) *fofán*: this half line is obviously corrupt. There is a syllable too much and *fán* does not rhyme with *láim*. I take my *dorernatar*—i. e. *do-ro-ernatar*—to be the pret. 3d, pl. of *ternod*: cf. the *Four Masters* (ed. O'Don.) A.D. 1434: *dobertsat sciath tar lorcc dia neis go tternáttar as gan mharbad*.

(*j*) MS. *mac dé roréraig inrígláim*—which is a syllable too much: *roréraig* is glossed by *rofoirestar* 'assisted.'

- Tathich torc allaid atrét fothuaith dosephain anos
 senais brigit friabachail liamuca gabais foss
 Mugart mucc meth di dobreth darmag fca baamra
 60 tafnetar coin alta di combái inuachtur gabra
 Asrir insinnach nallaid doráith aathig intruaig
 dochum feda conselai cedosefnatar int[s]luaig
 Bamenn innahimthechtaib baóenmathair maic ríg máir
 senais innén luamnech conidnimbert innalaim
 65 Nónbur díbercach senais dercsait aminn illindchró(a)
 infer fordacorsatar goéta nifriith collann dó
 Andorigne dofertaib nífail dorurme cocert
 amra rogab prainn lugdach trenfer nidígaib anert
 Omna natuargaib insluag infecht naile dígrais cloth
 70 dobert ammac labrigti(b) coairm irrochloth aboth

(fo. 18b.)

- Insét argait nadchlethi ar[f]ul frifraice indniad
 focress immuir futroit cofriith immedon iach
 Amra di inbantrebtach ardoutacht immaig coil
 loiscis ingarmain nue forten icfune indloig
 75 Bamo amra arailiu aridrulastar indnóeb
 matan baóg ingarmain liamathair dith indlóig
 Insét arggait nathcombaig incerd roboamru dí
 rosmbi brigit friaboiss iarum commeбайд hitrí
 Focress immeid lasinceird fofriith amra iarsuidiu
 80 nifurecht cidóen screpul bamo triun arailiu
 Andorigne dofertaib nífail dune dadecha(c)
 senais díllait dochondlaid intan dobreth doletha
 Intan hí bagabud dí ammac rempe nisderbrad
 dobert díllat icriol roncind hicarput darath
 85 Anól meda di dobreth nibuances cachthucai
 cofriith itoeb tegdaise niconairnecht and chucai
 Asrir doráith ahathig intan doránice aless(d)
 sechnifurecht forcraid ann nicontesbad banne ess(e)

(a) MS. aminna (.i. amairn) allindchró, which is a syllable too much.

(b) MS. dobert dí ammac labrigte

(c) MS. dodadecha—which is a syllable too much—.i. innises.

(d) MS. roranice aleass

(e) MS. banna ass

- Fordonitge brigte bét sí frigabud condonfóir(*a*)
 90 robbet innalobran leith riandul ingnuis spírto nóib(*b*)
 Donfar coclaidib tened doncath friálla ciara
 ronsnadat annoebitge hiflaith nime sechpiana
 Riandul lahaingliu doncath recam inneclais *forrith*
 taithmet fiadat ferr cechnath nicar brigit buadach bith
 95 Ateoch érlam sanctbrigte cosanctaib cille dara
 robbet etrom ocuspein manim nidig immada
 Inchaillech reided currech ropsciath frifæbra fégi
 nifuar asset acht maire admunemar mobrígi
 Admunemar mobrigi rópimdegail diarcuiri(*c*)
 (*fó. 19a.*)
 100 conacna frim ahérlam asrollem ténam uili(*d*)
 molad crist clothach labrad adrad maic dé dán búada
 roflatha dé consena(*e*) cachrodgab cachrochuala,
 Cachrochuala cach rogab robé bennacht brigte fair
 bennacht brigte ocus dé fordonrabat immalle
 105 Fail díchaillig irrighed nochosnagur domdíchill
 maire ocus (*f*) sanctbrigit forafóessam dún díblinaib
 Sancta brigitta uirgo sacratissima
 in christo domino fuit fidelissima, amen.

Translation.

- Victorious Brigit loved not (the) world : she sat (the) seat of
 a bird on a cliff (*g*):
 The holy-one slept a captive's sleep(*h*) because of her Son's
 absence.
 Not much of carping with (the) noble faith of (the)
 Trinity,
 Brigit mother of my Lord,—of heaven's kingdom best was
 she born.
 5 She was not a carper, she was not vile, she loved not
 vehement woman's-war :

(*a*) MS. betsi frigabud condonfair

(*b*) MS. inspirita noeb, which is a syllable too much.

(*c*) MS. diarcure

(*d*) MS. uile

(*e*) MS. censena, but cf. Fiacc, 14.

(*f*) MS. 7

(*g*) cf. the French phrase 'comme un oiseau sur la branche.'

(*h*) cf. "O I sleep saft, and I wake aft" *Kinmont Willie*.

- She was not a serpent violent, speckled : she sold not God's Son for gain.
 She was not greedy for treasures, she gave without reproach, without abatement :
 She was not hard (or) penurious: she loved not to eat the world.
 She was not harsh to sojourners, gentle was she to wretched lepers :
- 10 On a plain she built (a) a town(b) which, (when) she went, protected hosts. [plain,
 It was not a cattleshed(?) on a mountain: it was born amid a
 A marvellous ladder for the populace (whereby) to visit (the) kingdom of Mary's Son.
 Marvellous (was) St. Brigit's congregation : marvellous the flame (c) that went (from it) :
 It was only about Christ sang (the) assembly that was frequent with multitudes.
- 15 In a good hour MacCaille set the veil on Saint Brigit's head :
 Clear was she in her goings : in heaven was heard her prayer.
 "God, I pray Thee in every struggle, in every way that my lips may speak (?)
 Deeper than seas, greater than can be told, Three-Persons, One-Person, marvel of a story !"
 She called(d) illustrious Coemgen to the battle—through a storm of snow went wind :
- 20 In (the) glen of two linns (e) he suffered a cross so that he possessed (f) peace after trouble.
 Saint Brigit was not sleepy, she was not changeful(g) about God's love :
 The holy-one neither bought(h) nor gained profit of this world.

(a). *Arutacht* (glossed by *rochumtaig*) better *arfuttacht* i. e. *ar-fu-tetacht* root TAG ? cf. *ar-do-(f)utacht* infra l. 73 Or should we read *arfuthacht* and compare *fothiged* (fundatus est), *fotha* (fundamentum) Z. 299? (b) Kildare (*cell dara*)

(c) *plea* I take to be=*pleo*, which occurs in the *Lébar Brecc Féilire*, Epil. 258, and corresponds with *breo* in the copy of the same poem in Laud, 610. (*bréo*, Skr. *bhráj*, 'to shine,' *flamma* for *flag-ma*, *φλέγω*, *φλόξ*, Goth. *bairh-t-s*, Eng. *brigh-t*, etc.) See, however, the story about an imaginary town *Plea* in the notes to the *Féilire*, Feb. 1.

(d) *fuaeru* from *fo-ad-gar-u*. As to the termination in *u* see supra, p. 40. According to the *Tripartite Life* the steward of the King of the Britons came *do fuaeru for patric 7 for a muime* to go and clean the oven in the palace of Dumbarton, and Patrick is said to have been *lestar togai fri fuaera firindi amal pól*, "a choice vessel for proclaiming truth, like Paul."

(e) *glenn dá loch* 'glen of two loughs,' is a blunder: *dá locho*, or *dá locha*, is the gen. dual of *loch*, an *u*-stem=*lacus*. (f) *conidnariaid* i. *coroairlestar*

(g) *uarach*. The gloss says: *nibi iarnúaraib nobíd serc dé occi sed semper habebat* "it was not by times that the love of God was with her, but always she used to have it."
 (h) *sechnichiuir* i. *nirochren*

- What the King wrought of miracles for St. Brigte
 Hath not been wrought for man where ear of any one living
 hath heard.
- 25 The first calling to which she was sent in spring in a chariot,
 She took not from her guests' food, she diminished not their
 substance.
 Her caldron of bacon after this—one evening—high was the
 marvel !
 Although the dog was satisfied thereout, the guest was not
 mournful.
 On her day of reaping well reaped she (a)—fault was not found
 there with my pious-one :
- 30 There was always in her field—though on the world fell
 a storm.
 Bishops who visited her, not trifling was the danger to her
 If it had not been that the King increased the cows' milk
 threefold.
 She herded on a day of storm sheep amid a plain :
 She spread afterwards her hood in (the) house on a sunbeam (b).
- 35 The hard youth who besought her, Brigit, for intercession
 of her King
 She gave seven wethers from her, her flock's number she
 lessened not.
 It is instruction for me (c) if I have related (d) what she
 did of good :
 Marvellous for her the bath which she blessed (e) : about her it
 was red ale.
 She blessed the pregnant nun, she was whole without poison,
 without illness :
- 40 There was a greater marvel another (time)—of the stone
 she made salt.
 I have not told, I tell not, what the holy creature wrought.
 She blessed the table-faced man (f), so that his two eyes were
 clear.

(a) *madbocht* .i. *maith roboingéd*

(b) See as to similar miracles, Thorpe, *Mythol.* London, 1852, II, 259, III, 269.

(c) *is-dam-sous* .i. *is dom dán* : *so-us*, from *so-fús*, as *cubus* 'conscientia' from *con-fus*, *duus* 'to know' from *du-fus* and *remfius* 'prescientia,' from *rem-fius*.

(d) *matchous* .i. *mat dianinnisiur*. So O'Cl. *cúas l. ad cúas* .i. *do inniseadh*.

(e) *sentá* .i. *bennachais* .i. *rosenastar* : so *césta*, l. 20. *Carthai* 'amavit' occurs in the *Táin Bó Fraeche* and *geibthi* 'cepit' in the *Seirglige Conculainn*. Perhaps *étaide* in line 3 is another example.

(f) *clár-aínech* or *clár-enech*, (gl. *natus cum tabulata facie* .i. *sine oculis et naribus* (*Martyr. of Donegal*, ed. Todd), from *clár*, W. *clawr* and *enech*, Old W., Corn. and Bret. *enep*.

- A dumb girl was brought—singular was Brigitte's miracle(*m*)—
 Her hand went not from her hand until her lips were clear.
- 45 A marvel of (the) bacon she blessed—it was God's power
 that secured it(*n*)
 It was a full month with the dog: the dog did not eat it.
 There was a greater marvel at another time! a bit she asked
 (*o*) from the caldron
 Spoiled not her mantle's(?) colour, (though) it was put hot
 into her bosom.
 The leper begged a boon of her: it was good for him that
 she granted it:
- 50 She blessed (the) choice(*p*) of the calves: she loved (the)
 choice of the cows.
 Her chariot afterwards reached northward to the hill of
 Cobthach Cóil(*q*):
 The calf with (the) leper in (the) chariot, the cow behind the
 calf.
 The oxen that had visited her—good for them had any one
 turned them—
 Against them rose the river, at morning they came home.
- 55 Her horse separated head from bridle when they were run-
 ning down hill:
 The yoke was not uneven—God's Son helped the royal hand.
 A wild boar frequented her herd—northwards the beast drove
 it:
 Brigit sained (him) with her staff, with her swine he took
 his stay.
 A hog, a fat pig which was given her, over Magh Fea(*r*)—
 it was a marvel!—
- 60 Wolves hunted it for her until it was in Uachtar-gabra.
 She gave the wild fox for grace of her vassal the wretched:

(*m*) Literally 'Brigte, singular was her miracle!' Other examples of this idiom may be found in lines 35, 66 and 68 of this hymn. So in the *Félire*, Prol. *Néir n^o fess a lige* 'Nero's grave was not known', lit. 'Nero, not known was his grave.' See for examples in Cornish etc. *Beitr. z. verg. sprach.* III, 159-160.

(*n*) cf. *glinne* 'secure' O'Don. supp. to O'R.

(*o*) *dotlucestar* i. *rothothlaigestar*

(*p*) *for^glu* i. *to^gu* i.e. *do-f^o-gu* is, like Gr. *γέ^uω*, from the root GUS, Skr. *jush*, Lat. *gus-tare*, Goth. *kius-an*, A. S. *ceosan*, Eng. *choose*. The *s* of the root appears in *ad-gúsi* 'optat' Z. 978 and in *asagussim* 'I wish' *Seirgl. Conc.* and perhaps in the proper names (like *Fer-gus* etc.) compounded with *gus*.

(*q*) the name of a place *im-bregaib* 'in Bregia'.

(*r*) a level plain in the barony of Forth in the County of Carlow. O'Don.

- To a wood he went, although the hosts pursued.
 She was clear in her goings: she was one mother of (the)
 great King's Son(s):
 She sained the swift bird so that it played in her hand.
- 65 Nine outlaws she sained, who reddened their weapons in a
 pool of gore:
 The man on whom they inflicted wounds, his body was not
 found.
 What she did of miracles there is not (one) who has rightly
 counted:
 Marvellously she took Lugaid's dinner, (the) champion, his
 strength did not lessen.
 An oak which the host lifted not at the other time—excellent
 fame!
- 70 Her Son brought for Brigitte to (the) place in which her house
 was founded(*t*)
 The treasure of silver—not to be concealed—for sin against
 the Nia's woman(*u*)
 Was cast into (the) sea among rubbish (?) so that it was in a
 salmon's belly.
 Marvel for her, the widow (*v*), who dwelt(?) in Magh Cóil,
 Burnt the new loom on (the) fire cooking the calf.
- 75 Greater was (the) marvel again! the saint wrought it:
 In (the) morning whole was the loom, at (its) mother the
 calf suckled (*w*).
 The treasure of silver which the artisan broke not, it was a
 marvel for her!
 Brigit struck it against her palm so that afterwards it burst
 into three.
 It was put into a scale by the artisan, a marvel was found
 after this,

(s) The gloss says *ba hoen de matribus Christi Brigit*. See Todd. *Lib. Hymn.* p. 64.

(*t*). Literally, I think, "her booth was dug," *ro-cloth*, root CAL is also found in the reduplicated form *ce-chlatair* 'they dug', *tochlaim*, from *do + fo + calaim*, 'I dig,' Welsh *palu*, Corn. *palzs* 'to dig', Lat. *pala*: perhaps also in Ir. *calad* .i. *cuan* 'a haven' and *claidhe* 'a ditch': *both* is the W. *bod*, Corn. *bod*, *bos*.

(*u*) *fraicc* dat. sg. of *fracc*=W. *gwraig* or perhaps *gwraich*. 'The 'Nia' (lit. champion) is said by the glossographer to be *nomen proprium alicujus poetae*. Note that the gen. sg. *niad* is a dissyllable. So is the gen. sg. *iach* (in the next line, a c-stem)=*esocis*, gen. sg. of *esox*: W. *chawc*, Z. 1114, 144, *éawg*, Corn. *ehoc*, Bret. *éok*.

(*v*) Lit. 'woman-farmer'.

(*w*) *dith* .i. *rodinestar*: both verbs, like *dínu*, 'a lamb', Bret. *déna* 'to suck', from the root DNE 'to suck', whence also Skr. *dhenu* 'a milch cow'.

- 80 It was not found that even one scruple (one) third was greater than another.
 What she wrought of miracles, there is not a human being who may recount them :
 She blessed raiment(*x*) for Condla when he was taken to Latium.
 When there was danger to her, her Son before her did not deceive her(*y*) :
 He brought raiment in a coffer(*z*) : he fixed it in a chariot of two wheels.
- 85 The draught of mead that was brought to her, there was no difficulty to every one who brought :
 (The vessel) was found beside (his) house : it was not found there with her.
 She gave (mead) for her vassal's benefit(*a*) when he needed it :
 There was not found increase there, nor was a drop wanting from it.
 On us let Brigit's prayers be, against dangers may she aid us !
- 90 May they be on her weaklings' side before going into (the) Holy Spirit's presence !
 May she come to us with a sword of fire at the fight against dark flights (of demons) !
 May her holy prayers convoy us into heaven's kingdom beyond pains !
 Before going with angels to the battle, let us visit the church running :
 Praise of God is better than any knowledge—victorious Brigit loved not (the) world.
- 95 I beseech (the) patronage of Saint Brigit, with (the) Saints of Kildare :
 May they be between me and pain, (that) my soul come not to ruin (?)
 The Nun that rode over (the) Curragh, may she be a shield against sharp weapons :
 She found not her like (*b*) save Mary : let us love my Bríge !
 Let us love my Bríge—may she be a protection to our host !
- 100 May her patronage work with me! may we all deserve escape !

(*x*) *díllat* i. *étach*, W. *díllad* 'apparel', Corn. *dyllas*, Bret. *dílad*.

(*y*) *nílderbrad* i. *nís-áíubrad* : cf. Ir. *brath*, W. and Bret. *brad*.

(*z*) *criol* : hence the Anglo-Irish and Scottish *creel* 'an osier-basket.'

(*a*) cf. line 61.

(*b*) *asset* i. *asamail*.

Christ's praise, a glorious utterance, adoration of God's
 Son, a gift of victory,
 God's great kingdoms will obtain every one who has sung it,
 who has heard it.

Whoever hath heard, whoever hath sung, let Brigit's blessing
 be on him :

Brigit's blessing and God's be upon us together.

105 There are two nuns(a) in heaven, whom I rely on(?) for my
 protection,

Mary and Saint Brigit : under (th'e) protection of them both
 be we !

Sancta Brigitta etc. (b)

6. SANCTÁIN'S HYMN.

The preface to this difficult hymn states that it
 was composed by Bishop Sanctáin *diasoerad* ('to pre-
 serve himself') *ab hostibus* ; that he was brother of Mat-
 óc(c), that they were both Britons, and that Sanct-
 áin was ignorant of the *lingua Scotica* until God mir-
 aculously endowed him with a knowledge of that tongue.

Ateoch ríg namra naingel uairised ainm as tressam
 dia dam frimlorg dia tuathum dia domthúus dia dessam
 Dia domchobair noebtogairm arcechguasacht nodguasim
 drochet bethad bíd issum bennacht de athar úasum

5 Huasal trinoit donfoscai donach airchenn bas baile
 an spirut noeb nert nime dia athair mór mac maire

Mór rí fitir arfine fiadu huas domun dilloch
 dommanmain arcechgualloch
 nimtharle demna dibocht

10 Dia lim cechsoeth(d) doringba crist frisinnle mochesta
 abstail immum cotrisat domairse trinoit testa

(a) *Caillig* acc. dual of *caillech*, which is formed from *caille* (supra l. 50)=Lat. *pallium*, W. *pall*.

(b) I should apologize for presenting this attempt at a translation. The poem is composed of hints at and allusions to Brigit's miracles, and with none of these am I acquainted save that referred to in l. 33. Any scholar, therefore, who has access to a life of Brigit in Colgan's *Trias Thaumaturga* or elsewhere, will doubtless find much to correct herein.

(c) From whom, I suppose, Inis Maddoc (Zeuss, G. C. praef. xv) was named.

(d) MS. *cechseth* i. *cech toirsi*

- Domhair trocaire tolam ocríst nadcétla celar
nimthairle éc naamor nimthair mortlaid(*a*) nagalar
Nimthairle erchor amnas sechmac dé medras bodras
ainsiunn *críst* arcechnernbas arthein arthrethan torbas
- 15 Arcechneicind baseslinn domchurp conainbthib(*b*) huathaib
domhair fiado cechtratha argæth aruscib luathaib
Luathfe molthu *maic* maire bages arbaga finna
friscera dia dulech lurech arbaig mothenga
- 20 Ocdigde dé denimib mochorp ropsigith soethrach(*c*)
arnadrís ifernn uathach atoch inrig adroetach. Atoch ríg

Translation.

- I beseech (the) wonderful King of angels, for it is a name
that is mightiest(*d*),
God (be) to me, behind me(*e*), God on my left, God before me,
God on my right!
God to help me,—a holy invocation—against every danger
that I risk (?):
Let a bridge of Life be under me, God Father's blessing over me!
- 5 Let (the) high Trinity raise us(*f*), to every one a holy death
(be) certain!
A noble Holy Spirit, (the) strength of heaven, God Father,
Mary's Son.
A great King who knows our crimes(*g*), a God above a sinless
world,
(Be) for my soul against every sin-of-falsity, let not demons'
anguish(?) touch me(*h*).
May God with me repel every sadness! May Christ minister
to(*i*) my sufferings!
- 10 May Apostles come around me! May (the) Trinity of wit-
ness(*j*) come to me!

(*a*) borrowed from Lat. *mortalitas*.

(*b*) *ainbthib* for *ainfthib*, *an-fethib* dat. pl. of *anfeth*, from the negative *an*
and *feth* 'aura' supra p. 46.

(*c*) MS. *setkrach*

(*d*) Nomen quod est super omne nomen, Phil. II. 6, and see Acts IV. 12; X, 43.

(*e*) lit. at my track (*lorg*). The gloss is *darmesi*, leg. *dar-m-és-si*.

(*f*) *donfoscaí* i. *rothodiusca abbas peccaid*

(*g*) *arfine* i. *arpectha*

(*h*) *nimthairle* i. *nirontaidlet*

(*i*) *frisinnle* i. *rofrith[ail]* e: cf. *frisindled* i. *rofrithailed* gloss on *Félire*.

(*j*) Quoniam tres sunt qui *testimonium* dant in celo: Pater, Verbum et Spiritus
Sanctus. Ioannis V. 3.

- May a flood(*h*) of mercy come from Christ whose songs are not hidden,
 Let not death touch me nor agony(?), let not plague nor disease.
 Let not a hard fall touch me, apart from God's Son who gladdens, who vexes,
 Let Christ protect me against every iron-death, against fire, against sea that roars(*i*),
 15 Against every deathpool that is dangerous to my body, with awful storms :
 May God at every hour(*j*) come to me against wind, against swift waters !
 I will utter praises of Mary's Son who fights for white fights(*k*) :
 Elemental God will answer, " a corslet(*l*) against battle (be) my tongue."
 In praying God of (the) heavens let my body be enduring(*m*), penitent :
 20 That I may not go to awful hell, I beseech the King whom I have besought.

7. MÁILÍSU'S HYMN.

This little hymn is in the metre of the *Félire* of Oengus. Note the Middle-Irish forms *immund*, *chucunn* for Old Irish *immunn*, *cucunn*. Note, too, the conjunction *is* in line 6=Gaulish *eti-c*, Gr. *eti*, Skr. *ati*, Lat. *at-* (in *at-avus*), *et*. I know not whether the author is the Moel-ísu h. Broilcain to whom is attributed a hymn, half in Latin, half in Irish, beginning thus: Deus meus, adjuva me, *Tucc dam do serc a maic mo dé*. In meum cor ut sanum sit *Tucc a rí ran do grad co-gribb* (*Lebar Brecc*, p. 501).

(*h*) *tólam* seems to mean diluvium in Z. 980.

(*i*) *torbas* i. *toirnes*, W. *twrf*, *tyrfain*.

(*j*) The genitive of time. So in *Lib. Hymn.* ed. Todd, p. 22, *celebrad cech tratha* (gl. sine intermissione orat), *cacha dardáin* 'every Thursday,' *cacha satharn* 'every Saturday,' Ibid. p. 33: *gacha maidne* 'every morning,' *gacha nóna* 'every evening' O'Don. Gr. 381. So in A.S. *ussa tída* 'in our times,' *thas dages* 'on that day.' It is needless to quote examples of this genitive in Greek.

(*k*) *ar бага finna*, i. e. I suppose, "for good causes".

(*l*) *lúrech* from Lat. *lorica*: cf. Eph. VI, 14: State ergo.....induti loriceam justitiæ.

(*m*) compare the following gloss from H. 3. 18 p. 540, copied by Siegfried *sigid* i. *buan ut est oc digde de don* [leg. *de nimib*] *mo corp rop sigid saethrach rl*.

Mæl esu dixit.

- Inspirut noeb immund
innunn ocus ocunn
inspirut noeb chucunn
tæt achrist cohopunn
- 5 Inspirut noeb daittreb
arcuirp isarnanma
diarsnádud cosolma
argabud argalra
Ardemnaib arpheccdaib
- 10 ariffern conilulce
aisu ronnoéba
ronsoera dospirut

Inspirut.

Translation.

1. The Holy Spirit (be) around us, in us and with us: let the Holy Spirit come to us, O Christ, forthwith.

5. The Holy Spirit to inhabit our body and our soul, to protect us unto Jerusalem, against danger, against disease:

9. Against demons, against sins, against Hell with manifold evil, O Jesus, let thy spirit sanctify us, save us!

8. NÍNÍNE'S PRAYER.

(Lib. Hymn. p. 32.)

Nínine éces doríne innorthainsse no fiac sleibte.

Admuinemmair ¹ noebpatraicc primabstal herenn
airdirc aainm nadamra breo batses gente
cathaigestar fridruide durchride dedaig² diumaschu lafortacht
arfiadat findnime
fonenaig ³ herenn iathmaige ⁴ morgain ⁵
guidmit dopatraicc primabstal donnesmart ⁶ imbrath a bri-
themnacht ⁷ domiduthrachaib demna dorchaide
dia lem la itge patraic primabstail.

Gloss.

1. i. tiagmait innamuingin. 2. i. alaind rodingestar. 3. i. rofunigestar .i. dorigni afunech .i. aglanad. 4. i. ferand. 5. i. is mor ingein patraicc no mor gin filem ocaguide .i. gena fer nerenn uile. 6. i. donnesaircse .i. dogena artesargain. 7. .i. ar mbrithemnas bratha.

Translation.

Níne (the) poet made this prayer, or Fiacc of Sletty.

Let us love Saint-Patrick, chief-apostle of Ireland !

Conspicuous his name, wonderful, a flame that baptizes gentiles.

He fought against hard-hearted druids : he thrust down^(a) proud men with aid of Our Lord of fair heavens.

He purified (the) great offspring of meadow-landed Erin.

We pray to Patrick, chief apostle who has saved us at (the) Judgment from doom to (the) malevolences of hard-hearted demons.

God (be) with me with the prayer of Patrick chief apostle !

THE IRISH NOTES IN THE BOOK OF ARMAGH.

(*Lib. Armagh. 17a, 1.*)

These Notes, commonly called Tírechán's Annotations, comprise the most copious specimens of Old Irish prose yet discovered. They are contained in the Book of Armagh, a manuscript of the beginning of the ninth century, now preserved in the Library of Trinity College, Dublin ; and it is possible that they were copied by the scribe of that manuscript from a codex somewhat older.

The mention, in para. 15, of Fland Feblae, who died A. D. 704, of Aed, bishop of Sletty (ob. A. D. 698) and of Segéne, abbot of Armagh (ob. A. D. 686), shews that these notes were not composed before the beginning of the eighth century. And it seems more probable that, instead of their being made by Tírechán, a pupil of Ultán of Ard-breccáin, they were made by

(a) *de-daig* seems a reduplicated preterite : with the nasalised *ro-dingestar* in the gloss cf. Scotch *ding*.

(b) *fo-neaig* also seems a reduplicated preterite. The same root appears reduplicated (if my copy be correct) in the *Book of Leinster*, 204 b. 2 : *Nobíad abolud fort maní ma-ninesta th-étach* 'its odour will be on thee, unless thou wash thy raiment'—where *ninesta* is the 2nd pers. sg. of an s-conjunctive or future : cf. Skr. *nenejmi*, root NIJ, *νίλω*, *νίπ-τω* and Nep-tánus, if Pott be right in equating this name with *νιπτόμενος*.

Muirchú Maccumachtheni, who is mentioned at fo. 20*b*. 1, as writing to the dictation of bishop Aed, or by Ferdornach of Armagh, who is, I believe, supposed to have been the scribe of the MS. and who died in the year 844.

An attempt was made to print and translate these Notes by the late Sir W. Betham, in the *Irish Antiquarian Researches*, 1827. I need hardly say that his copy and translation swarm with blunders. Another edition is promised by the Rev. Dr. Reeves, the learned editor of Adamnán's *Vita Columbæ*. I have no doubt that Dr. Reeves's topographical knowledge will enable him to correct and complete my version of paragraphs 1 and 10.

1. Ueniens patricius infinem calrigi babtizauit filium cairthin
7 caichanum 7 postquam babtizauit obtulerunt filius cairthin
7 caichán quintam partem caichain deo 7 patricio et liberauit rex deo
7 patricio Hae sunt fines quintæ partis .i. coicid caicháin
otha glais telchæ berich ábraidne corrici foreuisin tuilgos
disleib Otha glais conacolto curreiriú 7 ótha crích drommo-
nit. euglais tamlachtæ dublocho lagglais cugrenlaich fote. laront.
timmhell nasanto cosescen indacor asescunn dacor ladescert léni
lafur conrici huicht noinomne condairiu mór condairiu medoín con-
dairiu fidas condairiu méil condruim toidached lagglais corrici con-
aclid Atrópert flaith 7aithech inso huile itosuch iartabuirt baithis
duaib(a).

2. Conggab patrice iarnaid puirt indruimm daro .i. druim lias
Fácab patrice adaltae .n. and benignus aainm 7 fuit inse xuii.
annís (b) gabais caille lapatrice lassar ingen anfolmithe dichen-
iul caicháin Baiade and tarési .m. benigni trifichteá bliadne.

(a) Thus in the so-called Tripartite Life, Egerton 93 (Mus. Brit.), fo. 9 a. 2: Luid patrice iarsin hicrich challaigí do druim dara, bailli ita indiu druim lias. isand robaitsi mac coerthinn 7 róedbrad inportsin dopatrice in *sempiternum*. rogab patrice iarsin forsindélbairt in indruim daro. Druim lias indiu .i. disostaib patrice and 7 dina liassaib roaimniged. "Thereafter went Patrick into the limit of Calry to Druim Dara, the place which is to-day Druim Lias. It is there he baptized Coerthenn's son, and the place was offered to Patrick in *sempiternum*. Patrick thereafter set up on the offering in Druim Daro ["Ridge of Oak"] (which is) to-day Druim Lias ["Ridge of Sheds"] to wit, from Patrick's stations, and from his sheds it was named."

(b) So in Egerton 93. *ibid.* foracaib pátricc benéu and adalta in abbaine fri re xx. it bliadan. "Patrick left his pupil Benéu there in (the) abbacy for a space of twenty years."

3. Issí inso coibse fétho fio 7aedocht dibliadin rembas dáu dumanchuib drommo liás 7 dumaithib callrigi iter crochaingel 7 altóir drommo liás nad confl finechas fordrumm leas act cenél fétho fio ma beith nech bes maith diib bes cráibdech bes chuibsech dinchlaind. manipé duécastar dús inétar dimuintir drommo liás l. diamanchib Maniétar(c) dubber décrad (décrud?) pátríce inte ..,(d)

[17b. 1.]

4. Náo 7 naí filii fratris patricii et daall filius hercair quos reliquit ibi patricius adopart teoraethindli treathír patricio insem-piternum Et obtulit patricio filium suum condere filius filius (sic) daill Marii obtulit teoraethindli triathír 7 obtulit patricio filium mac rímæ 7 babbizauit eos patricius et aedificauit aeclesiam inheriditate eorum et regnum offerebat cum eis coirpre patricio.

5. IMmráni ernéne docummin 7 doalich 7 doernin tír gimnæ 7 muinæ buachaele 7 tamnich Immransat inna .iii. caillechaso in-natíresu dupatrice cullae .m.brátho (e).

6. Dirróggel(f) Cummen 7 brethán ochter nachid conaseilb iterfid 7 mag 7 lenu conallius 7 allubgort Ógdiles din duchummin leth indorpiso indoim induiniu conríccatar aseult frie .i. .iii. ungai argait 7 cann(g) argit 7 muince (h) .iii. nungae condroch óir senmesib senairotib lóg leith ungæ dimuceib 7 lóg leith dicháirib(i) 7 dillat leith ungæ senmessib inso huile dfech(j) tinoil Digéni cummen cétaig ríthæ friéladach macmaile odræ tigerne cremthinnæ arech .n.donn ríthæ intechsín fricolmán nambretan archumil .n. arggit Luid inchumalsin duforlóg ochtir achid

[18a. 1.]

7. Patricius 7 isserninus (.i. epscop fith) cum germano fuerunt in olsiodra (k) ciuitate Germanus uero isernino dixit ut praedicare in hiberniam ueniret Atque prumptus fuit oboedire etiam in-

(c) *étar* 'is found'; *étar* from *(p)antar : cf. Goth. *finthan* st. *fanth*.

(d) This paragraph is already printed in my *Irish glosses*, p. 87.

(e) Already printed in the *Beitraege* I, p. 337.

(f) *dir-ró-ggél* : *dir* an adjective in composition with the verb *gél*, *ro* the infixed particle, and *ggél* the pret. act. 3d. sg., the double *gg* being a trace of reduplication.

(g) MS. crant with a dot over *r*. (h) MS. *muirce*

(i) Already printed in Petrie's *Round Towers*, p. 218, but *ind-orpi-so* ('of this inheritance'—*orpe*, *orbe*, Goth. *arbja*) is there given as *in dorri so*, and rendered 'of this wood'; *conríccatar*, too, is printed *corricadar*.

(j) MS. *difech* (with the *punctum deleus* over *i*).

(k) *Antissiodorum* now Auxerre.

quamcumque partem mitteretur nisi in hiberniam Germanus dixit patricio et tu an oboediens eris. Patricius dixit fiat (cet) si vis Germanus dixit autem intervós erit 7 non potuerit iserninus in hiberniam non transire

8. Patricius uenit in hiberniam iserninus uero missus est in aliam regionem sed uentus contrarius detulit illum dexteram hiberniæ Dutét iarsin diachennadich aicme becc icliú catrige (*l*) aainmm Dulluid disuidiu concongab toicuile (*m*) Facab nóib dia muintir and Luid iarsuidiu concongab ráith foalascich Facib nóib .n.aile isuidiu Dulluid disuidiu du láthruich daarad indibmaigib Dullotar cuici isuidiu sechtmaice cathboth pridichis duaib 7 crediderunt 7 baptizatisunt 7 luid leo fades diammennut fusocart éndæ cennsalach fubithin creitme riachách Luid epscop fith leo forlongis cách aleth ódib ránic patrice iersuidiu 7 crediderunt sibi .iii. filii dúnlunge Luid iarsuidiu cucrimthan *mac* néndi ceinnselich 7 ipse credidit uccraith bilich Áilsi patrice iarnabaitzed aratailced maccu cathbad 7 iserninum leo 7 adcotedæ innitge.

9. Dullotar maice cathbad diammennut iersin isde attáa féna forfid contultatar dochum pátrice et cremthinn *maic* éndi ucscí (*n*) pátric

[18a. 2.]

10. Adopuir crimthann *mac* éndi mí (ní?) dul bagriein fothart ogabuir liphi corrici suide laigen Sléchtid iserninus dupátrice foramanchi 7 aandoóit 7 dubbeir patrice duepscop fith et dabeirside dumaccaib cathbad 7 congaib lethu áth fithot

11. Dulluid pátrice othemuir hierích laigen conráncatar 7 dubthach macculugir ucedomnuch már criathar la auu censelich Áliss pátrice dubthach imdamnæ .n.epscuip diadesciplib dilaignib idón fer soér socheniúil cenon cenainim nadip rubecc nadip romar (*o*) beda sommæ toisclimm fer óinséche dunarructhæ actoentuistiú Frisgart dubthach nifetorsa dimmuintir act fiacc find dilaignib duchooid huaimse hitire connacht Amailimindráitset conacatar fiacc find cuccu Asbert dubthach fripátrice tajr dumberradsa air fumrése infer dummímdidnaad duaberrad tarmuchenn air ismár

(*l*) MS. cotrige, with an *a* over the *o*.

(*m*) Over this word is written *z*.

(*n*) *scí* 'hawthorn'—W. *yspyddad*.

(*o*) Wrongly given by O'Donovan (*Ir. Grammar*, p. 436) *nadipru .bec nadipru mar*. This has misled Ebel (*Beitr.* III, 4).

agoire Isdisin din furráith fiacc find dubthach 7 berrsi(*p*) pátricc 7 baitzisi(*q*) Dubbert grád .n. epscoip foir conide epscoip insin cita-ruoirtned lalaigniu 7 dubbert pátricc cumtach duífiacc. idon cloce 7 mænstir 7 bachall 7 poolire et fácab morfeser(*r*) lais diamuintir .i. mûchatóce inse fáil augustin inseo bicæ tecán diarmuit naindid pool fedelmid

12. Congab iarsuidiu indomnuch féice et báí and contorchartar trifichit fer diamuintir lais and

[18b. 1.]

13. Disin dulluid intaingel cuci 7 asbert fris is friabinn aníar atá tesérge hicúil maige airm ifuirsitis inforec arimbadand furruintis apraintech port hifuirsisit innelit arimbadand furruintis aneclis Asbert fiacc frisinaingel nandrigad contised patrice dothoorund aluic lais 7 diachoisecrad 7 combed húad nuggabad aloce Dulluid iarsuidiu patrice cuffiacc 7 durind aloce les 7

(*p*) The forms *berrsi*, *baitzisi* (wrongly given by O'Don. *berrius*, *baitsius*), *aílsi* (par. 8), *foídsi*, *foítsi* (par. 14), *gabsi* (par. 15) and *leicsi* supra p. 20 are compared by Lottner (Beitr. II, 318) with Old Latin forms like *dic-sit*. But where then would be the pronoun necessary in every instance except *gabsi*? I would explain them all (except *baitzis-i*, which is uncontracted) as shortened from *berrais-i*, *ális-i* (cf. *áliis* par. 11), *foídis-i*, *gabais-i* and *leicis-i* and, regarding *i* as a suffixed pronoun of the 3rd sing., compare Cornish forms after the imperative like *gorre* 'put it' O. 429, *govynne* 'ask it,' O. 6-9, *lath-e* 'kill him,' O. 2132, D. 2356 *whylywh-e* 'seek him,' R 537. *guyt y wren-ny-e* 'let us watch him,' P. 1887. In *gab-i* I regard the pronoun as pleonastic.

(*q*) So in Egerton 93 fo. 12 b. 2: Doluid pátricc othemair conrancatar 7 dubthach macnugair oc domnach mór maige criathair la uu censélich qui credit patricio. Alis patrice fair óclach alaínd .i. nabad oscair fer oensetche donarucat acht oen mac. em ol dubthach fiacc mac ercæ ia hecal limm fer innain ni sen. sin dochoid huaimse hi tir condacht combairtni donaib rígaib ['he went from me into the land of Connaught with bardism for the kings'] his nerbis aduénit illa (sic). Cid airmertar lib ol fiacc dubthach do bachaill olpatrice. bid anim on em do sochraidi ol fiacc. cid nachimgaibthersa tarachend? ["This is a shame to the multitude," said Fiacc. "Why am not I taken in his stead?"] Notgébthar em olpatrice ["Thou wilt be taken, indeed," says P.]. berrthir (.i. fiacc) baitsidir, scribthir abgitir do ['an *abecedarium* is written for him'] legaid asalmu inóenlou ut mihi traditum est et ordinatur gradu episcopali 7 doberar escopotí laigen ['the episcopate of the Leinstermen] do opatrice 7 oirdnider dana aóeumac fiachri. The Tripartite Life then goes on almost in the very words of the Book of Armagh, substituting, however, *morseisser* for *morfeser*, and *nongabad* for *nuggabad*.

(*r*) lit. 'great-six persons.' in Egerton 93 *morseisser*. The *SV* of the Aryan *SVAKS* 'six' (W. *chwech*) gave rise in Irish to the two forms **fés* (=Gr. *ἑξ* of the Tab. Heracl.) and **sés* (*sésed* 'sixth') *sé*: other double forms in S and F are *siur* and *fiur* 'sister.' Skr. *svasr*, *suan* 'sleep' and *foaid* 'he slept' Fiacc l. 31,

cutsear 7 forruim a forrig .n. and 7 adopart crimthann inportsin du patrice ar ba patric dubert baithis duchrimthunn 7 íslehti adrauaet crimthann (*s*)

14. Luid sechnall iartain duchúrsagad pátríce imcharpat boie laís disin dufoid pátríce incarpát cusechnall cenarith .n. and act aingil dutfidedar foidsi sechnall óruan .iii. aithgi and laís cumanchán 7 anis .iii. aithgi lasuide foitside cufiace Dlomis fíace dóib iarsin ité immelotar immu aneclis futhrí conepeirt intaingel isduitsiu tucad ópátríce ó rufitir dulobri

15. Epscop aed bóí ísléibti Luid duardd machæ Birt edoct cusegéne duardd machæ Dubbert segene oitherroch aidacht duáid 7 adopart áed aidacht 7 achenél 7a eclis dupátríce cubbráth Fáccab áed aidacht laconchad Luid conchad duart machæ Con-tubart fland feblæ acheill dóo 7 gabsi cadessin abbaith (*t*)

16. Finiunt haec pauca perscotticam imperfecte scripta non quod ego non potuissem romana condere lingua sed quod uix in sua scotia hæ fabulæ agnoscí possunt sín autem alias per latinam degestæ fuissent non tam incertus fuisset aliquis in éis quam imperitus quid legisset autquam linguam sonasset pro habundantia scotaicorum nominum non habentium qualitatem

Scripsi hunc ut potui librum : pulsare conetur
Omnis quicumque legerit ut euadere poena
Adcaelum ualeam et ad summi praemia regis
Patricio dominum pulsante habitare praevum

Translation of the Irish.

1. *Veniens Patricius* etc. *Hæ sunt fines quintae paginis*, i. e. of Caichán's fifth : from (the) stream of (the) hill of *Berach Abraidne(?)* as far as from (the) mountain. From (the) stream of *Conacolt(?)* to *Reire(?)*, and from (the) border of *Druim Nit* to (the) stream of *Tamlacht* of (the) black lake..... round the *Sant(?)* with (the) Moor of the Two Cranes. From the Moor of two Cranes at (the) south of *Léne* with *Fur(?)* as far as the hill of nine oaks, with *Daire Mór* ('Big Oakwood') with *Daire medóin*, with *Daire Fidas*, with *Daire Méil*, with *Drum Toidached* at (the) stream as far as *Conaclid(?)*. Lord and vassal granted all this immediately after (*a*) giving of baptism to them.

(*s*) This and the two preceding paragraphs have been printed in O'Donovan's *Grammar*, pp. 436-438, with a translation. Neither text nor translation is creditable to that excellent scholar.

(*t*) Already printed in my *Irish glosses*, p. 112, 113.

(*a*) lit. 'in beginning.'

2. Patrick set up after this at a place(*b*) in Druim daro, to wit, Druim Lias. Patrick left his pupil there, 'Benignus' his name, *et fuit* therein xvii. *annis*. Lassar daughter of Anfolmid(?) of (the) race of Caichán took (the) veil from Patrick. She was there after Benignus three twenties of years.

3. This is Féth Fio's confession and his bequest two years before his death to (the) monks of Druim Lias and to the nobles of Callrige, as well chancel as altar(*c*) of Druim Lias: "Let there not be *finechas* (succession by relationship) on Druim Lias, but the race of Féth Fio if there be any one of them who is good, who is pious, who is given to confession(?) of the clan. Unless there be, let it be seen(*d*) whether(*e*) there can be found [any fit person] of the monastery of Druim Lias or of its monks. Unless [such a person] be found put a relation (?) of Patrick into it."

4. Nao *et* Nai etc. gave three half-*indles* through his land(*f*) *Patricio in sempiternum et obtulit*, &c. Marie *obtulit* three-half *indles* through his land, *et obtulit*, etc.

5. Ernéne assigned to Cummen and to Alach and to Ernen *Tir Gimme*, and *Mvine Buackaele* ('the Cowherd's blackthorn') and Tamnach. These three nuns assigned these lands to Patrick till (the) Day of Judgment.

6. Cummen and Brethan sold *Ochter Achid* with its appurtenances, wood as well as field and meadows, with its fort and its garden. Half of this hereditament in house in *duine* (serf(*g*)?) was absolutely belonging to Cummen, so that its price was given (*h*) to her, to wit, three ounces of silver and a can of silver and a neck-chain of three ounces with a hoop (*i*) of gold in old ancestral dishes; (the) worth of half an ounce in swine and (the) worth of half (an ounce) in sheep, and a *dillat* of half an ounce in old dishes; all this from a debt she collected. Cummen made a mantle which was given to Eladach, son of Mael-Odrae, lord of Cremthinne, for a brown horse. That horse was given to Colman, of the Britons, for a *cumal* of silver. That *cumal* went (to Cummen in addition) to (the) value of *Ochter achid*.

(*b*). *Puirt* (= *porti*) the loc. sg. of *port*, a masc. o-stem: cf. Latin forms like *humi*, *domi*, *Corinthi*.

(*c*) That is 'laymen as well as clergy.'

(*d*) *du-écastar* cf. *intáin náid n-acastar* 'when he is not seen' Z. 702.

(*e*) *dús*, better *duus*, for *du-fus* = Bret. *da-ous-t* 'savoir.'

(*f*) *treathár* 'through his land' seems a mistake for *triathár* 'through their land.'

(*g*) cf. Lib. Arm. 17a, 1: *Item campum aquilonis inter Gleoir et Ferni cum servis in eo famulantibus filii Fieclarach Patricio in sempiternum ymmolauerunt.*

(*h*). Lit. 'its treasures were given.'

(*i*) *droch* .i. *roth carpuit* (Corm. Gloss. Cod. B.) 'a chariot wheel' is irregularly = *τροχός*: *óir* is the gen. sg. of *ór*, a neut. o-stem, borrowed from *aurum*.

7. *Patricius et Isserninus* (i. e., Bishop Fith=*Vitus*?) etc.

8. *Patricius venit in Hiberniam*, etc. Thereafter came to his family (j) a small tribe in Clu(?) , Catrige its name. From this he [i. e. Bishop Fith] went till he set up at Toicuile. He left a saint of his family there. After this he went till he set up at a Rath under *Alascach* (?) He left another saint in this. From this he went to *Lathrach dá arad* ('Site of two charioteers' (k) in two plains. Herein went to him Cathbu's seven sons. He preached to them, *et crediderunt et baptizati sunt*, and he went with them southwards to their dwelling Éndae Cennsalach expelled (?) them because of believing before everyone. Bishop Fith went with them in exile each of them separately (?). Patrick after this came, *et crediderunt sibi septem filii* of Dunlaing. After this he went to Crimthan son of Énde Cennsalach, *et ipse credidit* at Rath Bilich. Patrick asked after baptizing him that he would cherish Cathbu's sons *et Isserninum* with them; and he (Crimthan) granted the request.

9. Cathbu's sons went to their dwelling after that and they went to Patrick and Crimthan, son of Éndae, at *Scí Patric* ('Patrick's Thorn').

10. Crimthan son of Énde gave under *Grian Fothart* from *Gabur Liphí* as far as *Swide Laigen* ('Mount Leinster'). Isserninus knelt to Patrick for his *manche* and his *andóit* (l) and Patrick gave them to Bishop Fith, and he gave them to Cathbu's sons and

11. Patrick went from Tara into the province of Leinster: (he) and Dubthach Macculugir met together at *Domnach Már Criathar* in (the country inhabited by the) descendants of Cennsalach. Patrick besought Dubthach for (the) material of a bishop from his disciples of Leinster, to wit, a man free, of good family, without disgrace, without blemish, who was not too little who was not too great of age, wealthy, I wish (m) a man of one wife, to whom hath not been born save one child. Dubthach answered: "I know not (one) of my family save Fiacc (the) Fair of Leinster, who has gone from me into the lands of Connaught". As they were thinking of him, they saw Fiacc (the) Fair (coming) towards them. Said Dubthach to Patrick—"Come to tonsure me, for the man hath found me to console me by his tonsuring

(j) *cennadich* dat. sg. of *cennadach*, *cendadach*, which in O'Dav. Gl. is explained by *cenéla*.

(k) *arad* gen. dual of *ara* a t-stem, acc. sg. *arith* infra.

(l) *annóit* is explained by O'Don (Supp. to O'R.) as 'a parent church.'

(m) *toisc-limm* lit. 'voluntas apud me. O'Don. thinking of 1 Tim. III, 2, translates *toisc-limm* by 'hospitable'—and *sommae* (Z. 727, 231) by 'learned.'

in my stead, for great is his piety(*n*).” (It) is thence, then, that Fiacc (the) Fair aided Dubthach, and Patrick tonsured and baptized (him). He put the grade of a bishop on him, so that he was that bishop who was first ordained with Leinstermen, and Patrick gave a case to Fiacc, to wit, a bell, and a reliquary, and a crozier and a book-satchel(*o*), and he left seven of his family with him, to wit, Muchatóc of Inis Fáil, Augustín of Inis Becc, Tecán, Diarmuit, Naindid, Paul, Fedelmid.

12. After this he (Fiacc) set up in Domnach Féicc, and was there until three twenties of his family fell with him there.

13. Thence went the angel to him, and said to him: “It is across (the) river westward is thy resurrection in Cuil Maige: in the place in which they shall find the boar, let it be there that they build their refectory—(the) place in which they shall find the doe, let it be there that they build their church.” Fiacc said to the angel that he would not go till Patrick should come to measure his place with him and to consecrate it, and so that it should be from him that he should receive his place. After this went Patrick to Fiacc, and measured his place with him, and consecrated it, and marked out his *forrhach* there, and Crimthan granted that place to Patrick, for it was Patrick that gave baptism to Crimthan; and it is in Sletty that Crimthann was buried(*p*).

14. Afterwards went Sechnall to reproach Patrick about the chariot that was with him. Then sent Patrick the chariot to Sechnall without a charioteer there save an angel(*q*) who guided(?) it. Sechnall sent it when it had remained three nights there with him to Manchán, and it remained three nights with him. He sent it to Fiacc. Fiacc reproached them thereafter (saying) “it is they that have defrauded(?) their church greatly thrice;” and the angel said, “it is to thee it has been given from Patrick, since he knew thy infirmity.”

15. Bishop Aed was in Sletty. He went to Armagh. He gave a bequest to Segéne of Armagh. Segéne gave another bequest to Aed, and Aed gave a bequest and his family and his church to Patrick till (the) Judgment. Aed left a bequest with Conchad. Conchad went to Armagh, and Fland Feblae gave his cell to him and he himself took the abbacy.

16. *Finiunt, &c.*

(*n*) *goire* ‘pietas’ cf. *goiriu* (gl. magis pius) Z. = Skr. *gariyāms* and cf. Skr. *guru* for **garu*, Lat. *gravis*, Gr. βαρύς, Goth. *kaurs*, A.S. *caru*.

(*o*) So O’Donovan. But I should have guessed that *pólire* was a copy of the Pauline epistles.

(*p*) I read *is slébtí adra-naot* [i. e., *ad-ro-a-naot*] C., and regard *slébtí* as the locative sg. of the masc. io-stem *slébtí*. The corresponding sentence in Egerton 93 is *his* [leg. *is*] *islébtíu ata* “it is in Sletty he is.”

(*q*) The plural *aingil* seems carelessly written for the singular *aingel*.

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